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COLLEGE LECTURES

ON

CHRISTIAN ANTIQUITIES

AND THE

Ritual of the English Church;

WITH SELECTIONS FROM THE ANCIENT CANONS,

AND THE

CAMBRIDGE, DUBLIN, AND DURHAM

UNIVERSITY EXAMINATION PAPERS.

BY

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TO

THE REV. JAMES HILDYARD, M.A.

FELLOW AND TUTOR OF CHRIST'S COLLEGE, CAMBRIDGE,

AND LATE ONE OF HER MAJESTY'S PREACHERS

AT WHITEHALL;

A WARM AND CONSISTENT PROMOTER

OF THEOLOGICAL STUDIES IN THIS UNIVERSITY;

THE FOLLOWING LECTURES,

COMPOSED AT HIS SUGGESTION,

ARE WITH AFFECTION AND RESPECT INSCRIBED

BY

THE AUTHOR.

ADVERTISEMENT.

THE principal portion of the SECOND PART of the following Lectures was delivered to the Bachelors of Arts of this College during the Lent and Easter terms of the present year, with the view of assisting them in preparing for the Voluntary Theological Examination in the ensuing Michaelmas term. The Lectures in the FIRST PART were never delivered, but have, together with a selection from the Canons of the Primitive Church, been added to render the subject more complete.

The Catechetical form (previously adopted in the COLLEGE LECTURES on ECCLESIASTICAL HISTORY), has been retained, as being, upon mature consideration, best suited to impart the information, which has been collected from a great variety of sources.

CHRIST'S COLLEGE, CAMBRIDGE,
September 12, 1845.

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THE ANTIQUITIES AND RITUAL

OF THE

CHRISTIAN CHURCH.

PART THE FIRST.

THE ANTIQUITIES OF THE CHRISTIAN CHURCH.

Lecture I.

LITERATURE OF THE ANTIQUITIES OF THE CHRISTIAN CHURCH.

Q. What two works were the chief authorities on Ecclesiastical Antiquities shortly after the Reformation?

A. The "Magdeburg Centuries," and the "Ecclesiastical Annals of Cardinal Cæsar Baronius."

Q. By whom and upon what plan were the "Centuries of Magdeburg" written?

A. By Matthias Flacius Illyricus, a Lutheran divine, in conjunction with Johann Wigand and Matthæus Judex, the pastors of the city of Magdeburg, and other scholars. The first volume appeared in the year 1559, and the thirteenth and last in 1574. Each volume contains the history of Christianity for a century, and is divided into sixteen different chapters, of which the sixth relates to the "rites and ceremonies," and the seventh to the "polity and government" of the Church.

Q. Under what circumstances were the "Annals of Baronius" published?

A. Their author, Cæsar Baronius, was an Italian by birth, and lecturer on church history in the "Congrega-

tion of the Oratory" at Rome. He afterwards became the superior of that society, and was appointed a cardinal and librarian of the Vatican. In the year 1588 he published the first volume of his "Ecclesiastical Annals," containing the events of the first century of the Christian era, and in 1607 the twelfth and last volume, which ends with the year 1198. He had free access to all the libraries at Rome, and received every assistance from the authorities of that church. The work contains a great number of documents and extracts from manuscripts which are not to be found elsewhere, and forms a "Thesaurus of Sacred Antiquities."

Q. By what foreign writers was the subject of Christian Antiquities treated as a separate branch of study?

A. Balthasar Bebelius, a learned divine of Strasburg, set the example by publishing in the year 1669 a work entitled "Antiquitates Ecclesiæ in tribus post Christum natum sæculis," and in 1679 he continued it to the end of the fourth century. About the same time the "Lexicon Antiquitatum Ecclesiasticarum" of Joshua Arnd appeared, and was followed by D. and C. Macri, Schmidt, Rechenberg, and others, all of whom adopted an alphabetical arrangement of the subject.

Other writers, such as Quenstedt, Nicolai, Walch, Baumgarten, Simonis, Vöegel, Haug, and Volborth, composed systematic treatises, on a small scale, for the use of general readers, which have long been superseded by the works of subsequent authors.

Q. Give a brief notice of the works of some modern German scholars on Christian Antiquities.

A. (1) The work of Augusti is considered the most complete that has appeared since that of Bingham. It consists of twelve octavo volumes, and was published 1817—1831. In 1835, and the two subsequent years, he published an abridgement of his larger work, in three volumes, octavo, which forms the groundwork of Riddle's Manual, and the American compilation of Coleman. (2)

Rheinwald, a follower of Neander, published in 1831 a manual, in one volume, accompanied with numerous plates. The text, like that of Gieseler's History of the Church, is brief, and is only used to introduce a mass of valuable extracts from original documents. (3) Siegel, lecturer on Christian Antiquities at Leipsic, published in 1835—1838, an alphabetical manual in four volumes. It is somewhat similar to Augusti's smaller work. (4) The works of Böhmer, Staudenmaier, Münter, and the new edition of the Politia of Pellicia, by Ritter and Braun, and the similar work of Binterim, have extended our knowledge of Christian Antiquities.

Q. Who are the leading English authorities on the subject of Christian Antiquities?

A. According to Bingham, Dr Cave in his "Primitive Christianity," published in 1673, gives "the most methodical account of things of this kind." Lord Chancellor King also published, in 1691, "An Inquiry into the constitution, discipline, unity, and worship of the Primitive Church, that flourished within the first three hundred years after Christ." This work, which was aimed against the Church of England, was answered by Sclater in his "Original Draught of the Primitive Church," and it is generally believed that he had the satisfaction of convincing his opponent of his error; but the standard work on this subject is the "Origines Ecclesiasticæ, or the Antiquities of the Christian Church," of Bingham, published in the interval between the years 1708 and 1722, which is generally printed in nine octavo volumes.

NOTE:—No other original work professing to treat exclusively of Christian Antiquities has since appeared in England, but much valuable information may be derived from the works of our standard divines upon every subject connected with them.

The most accessible treatise for students is "A Manual of Christian Antiquities," compiled from the works of Augusti and other sources, by the Rev. J. E. Riddle, M.A., which consists of one large octavo volume, the second edition of which was published in 1843.

Lecture II.

ON THE EARLY JEWISH AND PROFANE ACCOUNTS OF THE CHRISTIAN CHURCH—THE APOSTOLICAL CONSTITUTIONS AND CANONS.

Q. What two Jewish authors are supposed to allude to the existence of the early Christians, and what is the nature and value of their testimony?

A. (1) Josephus says, "At that time lived Jesus, a wise man, if he may be called a man, for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ; and when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who had before conceived an affection for him, did not cease to adhere to him: for, on the third day, he appeared to them alive again; the divine prophets having foretold these and many wonderful things concerning him. And the sect of the Christians, so called from him, subsists to this time." (Antiq. l. xviii. cap. iii. sect. 3.) This passage however, even if genuine, merely proves that Josephus had some general knowledge of our Saviour and his followers, but throws little light upon the nature of his religion. (2) Philo, according to Epiphanius (Hæres. xxxix.), speaks of the Christians under the name of "Jessæans;" Eusebius also (E. H. ii. 17) thinks that he meant the Christians when he speaks of the "Therapeutæ." St Jerome (de Scrip. Ecc. c. xi.) says that he wrote a book concerning the first church of St Mark at Alexandria; but admitting that he refers to the Christians as the Therapeutæ or Essenes, he does not essentially aid our enquiries into the customs of the primitive church. (See Bingham, Ant. B. I. c. i. s. 1; Paley's Evid. c. vii.)

Q. Enumerate some of the Greek and Roman authors

who refer to the Christians, and state why they throw little light upon the subject of Christian Antiquities?

A. Suetonius (Vit. Ner. c. 16; Vit. Claud. c. 25); Tacitus (Ann. 15, 44); Arrian, Antoninus, Dio Cassius, and other writers, probably regarded them as a heretical body of Jews, or a detestable and dangerous sect, and therefore take but little notice of them. (See Paley's Evidences, c. ii.; and Tzchiner, Græci et Romani Scriptores cur rerum Christianorum meminerint. *Lips.* 1824.)

Q. State briefly the substance of the information to be derived from Pliny, and Lucian of Samosata, with regard to the state of the early Church. When did they write?

A. Pliny's letter clearly shews: (1) That they met on a certain day before it was light for religious worship. (2) That they worshipped Christ as God; "Carmen Christo quasi Deo dicere secum invicem," implying that they had some set form of words which they rehearsed alternately. (3) That they celebrated the Lord's Supper, and their love-feasts, in an evening or night-assembly, and that these were probably accompanied with the reading and exposition of the scriptures. (4) That they were steadfast in their faith, and practised the duties which they inculcated. (5) That they were even then a numerous body.

Lucian of Samosata in Syria, who visited Antioch, Ionia, Greece, Italy, Gaul, and was patronized by the emperor M. Aurelius, died A.D. 180, at the age of 90. From his works entitled "de Morte Peregrini" (edit. Bipont. vol. viii. p. 272), Philopseudes (vol. vii. p. 266), and Pseudomantis (vol. v. p. 63), the following particulars regarding the Christians have been collected: (1) He calls them Christians. (2) He styles the author of Christianity a great man who lived in Palestine and was crucified there. (3) He calls their teachers prophets, masters of the synagogue, &c. (4) He calls their rites new mysteries. (5) He mentions their fraternal union, their renunciation of Grecian idolatry, and their worship

of their crucified lawgiver. (6) He records their institutions for the benefit of the poor and sick, and their readiness to support them. (7) He mentions their δεῖπνα ποικίλα, or love-feasts. (8) He speaks of their possession and use of sacred books, their community of goods as described in Acts iv., and, lastly, of their abstinence from certain kinds of food, and their rigorous discipline.

NOTE:—The following is Melmoth's translation of Pliny's letter to Trajan, and the Emperor's answer.

PLINY THE GOVERNOR OF BITHYNIA TO THE EMPEROR TRAJAN.

"It is a rule, sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon; or, if a man has once been a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable; in all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians, is this:—I interrogated them whether they were Christians; if they confessed, I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, that a contumacious and inflexible obstinacy certainly deserved correction. There are others also brought before me, possessed with the same infatuation, but being citizens of Rome*, I directed them to be carried thither. But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me, without any name prescribed, containing a charge against several persons, who upon examination denied they were

* It was one of the privileges of a Roman citizen, secured by the Sempronian law, that he could not be capitally convicted but by the suffrage of the people; which seems to have been still so far in force as to make it necessary to send the person here mentioned to Rome.—MELMOTH.

Christians, or had ever been so. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue, (which for this purpose I had ordered to be brought, together with those of the gods,) and even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into a compliance with any of these articles. I thought proper, therefore, to discharge them. Some of those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; while the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) forsaken that error. They all worshipped your statue and the images of the gods, throwing out imprecations also at the same time against the name of Christ. They affirmed that the whole of their guilt or error was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then to re-assemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions*; but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all further proceedings in this affair, in order to consult with you. For it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even of both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages. Nevertheless, it still seems possible to remedy this evil, and restrain its progress. The temples, at least, which were almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error if a pardon were granted to those who shall repent."

* Deaconesses.

TRAJAN TO PLINY.

"The method you have pursued, my dear Pliny, in the proceedings against those Christians which were brought before you, is extremely proper; as it is not possible to lay down any fixed plan by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If indeed they should be brought before you, and the crime is proved, they must be punished, with this restriction, however, that when the party denies himself to be a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed ought not to be received in prosecutions of any sort; as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government."

Q. When and by whom are the Apostolical Constitutions supposed to have been written?

A. Although the author always represents himself to be Clement, a disciple of the Apostles, the constitutions plainly contradict him. Rosenmuller is of opinion that they were compiled by several individuals at different times, and did not attain their present form until the fifth century; but it is probable, from internal evidence, that they were the work of some bishop of the eastern church, about the beginning of the fourth century. Epiphanius (who died A. D. 403, Hæres. 70, n. 10,) is the first author who mentions them under their present title, and he expressly says that they were not considered to be the work of the Apostles, but that they contained much edifying matter.

Q. Of how many books do the Apostolical Constitutions consist, and what is the general scope of each?

A. They consist of eight books. The first warns the laity against covetousness and injustice, and lays down severe rules as to their dress, reading, and treatment of females. The second relates to the duties of bishops, presbyters, and deacons, and orders that the greatest deference should be paid to them; the people are enjoined to assemble every morning and evening, to hear the old and

new testaments read. The third treats of the widows; forbids them to administer baptism, confining this duty to the bishops and presbyters only, but yet allows the deaconesses to assist at the baptism of women. It is also specified that a bishop should be consecrated by three, or at least by two bishops, and denounces third and fourth marriages. The fourth book relates to the care of orphans, charities, and the education of the young. The fifth orders relief to be given to confessors; proves the resurrection of the dead from scripture, and the nature of the phœnix; charges Christians to avoid profane songs, and appoints certain feasts and festivals. The sixth treats of schismatics and heretics. It contains a profession of the faith of the apostles, and an account of the death of Simon Magus at Rome; it specifies that baptism ought not to be deferred, or repeated, but administered in infancy; that the clergy ought only to marry once, and gives various rules relating to reception of penitents, the excommunicating the wicked, &c. The seventh book repeats and enlarges the rules relating to baptism and fasting. The eighth represents St Peter to have prescribed the mode of electing bishops; Andrew of administering the Eucharist; John of ordaining priests; Philip of deacons; Bartholomew of deaconesses; Thomas of subdeacons; Matthew of readers; James the son of Alphæus gives directions relating to confessors and virgins; Thaddæus to the widows; Simon the Canaanite to bishops; Matthew with regard to the water and oil; and lastly, St Paul treats of the canons.

Q. State reasons for supposing that the Apostolical Canons are ancient.

A. (1) They do not contain anything which is not conformable to the discipline of the church from the end of the second to the beginning of the fourth century. (2) They contain a canon prohibiting the celebrating of Easter according to the Jewish time, a regulation made at several synods in the time of Victor, bishop of Rome, and three of the canons reject the baptism of heretics, which were

canons of the early councils of Synnada and Iconium. (3) They are more ancient than the council of Nice, because they are often cited both in that council, and those which were convened soon after, as well as by the writers of the fourth century, under the name of Ancient Laws, Canons of the Fathers, Ecclesiastical Canons, and even as "Apostolical Canons," (see Dupin, Ecc. Hist. vol. i. p. 14; Beveridge, Synodicon, Proleg. p. iv.)

Q. What is the opinion of bishop Beveridge as to the author of the Apostolical Canons?

A. Because Eusebius (E. H. vi. 13) says that Clemens Alexandrinus wrote a work against the Jews, entitled, "The Ecclesiastical Canon," and again "in his treatise concerning Easter, Clement acknowledges that for the benefit of posterity, he was urged to commit to writing those traditions that he had heard from the aged presbyters," and because in the words of the eighty-fifth and last apostolical canon, some person, to distinguish himself from Clemens Romanus, who wrote the two epistles to the Corinthians, which are there acknowledged to be canonical scripture, inserts the words 'by *me* Clement,'—on these grounds Beveridge maintains that Clemens Alexandrinus was the author or compiler of the Apostolical Canons.

Q. What is the number of the Apostolical Canons, and in what estimation have they been held at different periods?

A. They are eighty-five in number, and the first fifty, which were translated from Greek into Latin in the sixth century by Dionysius Exiguus, are considered of high authority by the western churches. About the same time John, patriarch of Constantinople, is supposed by some to have added the remaining thirty-five, and the whole number was held in great esteem by the eastern church.

Lecture III.

ON THE NAMES ASSUMED BY AND APPLIED TO THE CHRISTIANS.

Q. MENTION some of the names applied to the professors of the Christian religion which occur in the New Testament.

A. (1) Ἅγιοι, *saints*, or *the holy people*; (2) πιστεύσαντες, *believers*, or πιστοὶ, *the faithful*; (3) ἐκλεκτοὶ, *the chosen*, or *elect*; (4) μαθηταὶ, *the disciples*; (5) ἀδελφοὶ, *the brethren*; (6) λαὸς τοῦ Θεοῦ, *the people of God*.

Q. When and where did the appellation of *Christians* probably originate?

A. In the eleventh chapter, v. 26, of the Acts of the Apostles, we are informed that while Paul and Barnabas were labouring together at Antioch, the disciples of our Lord first began to be called *Christians*. (A. D. 42, Burton.)

Q. Give reasons for supposing that the name 'Christians' neither originated with the Jews nor our Lord's disciples, but with the pagans.

A. (1) The form of the word (Χριστιανοὶ) shews that it is a Latin derivative from Χριστός, *Christ*, and it was probably applied by the pagan inhabitants of Antioch as a term of reproach to such an insignificant and contemptible sect. Thence the name might come into general use amongst the Romans. Tacitus (Annals, xv. 44) calls them Christians, and says, "Their name they derived from one *Christus*, who, in the reign of Tiberius, suffered under Pontius Pilate." Suetonius, in his life of Claudius, c. 25, referring to the Christians, relates that the *Jews* were expelled from Rome, because of their ceaseless tumults, to which they were instigated by one named *Chrestus*.

(2) From 1 Cor. i. 23, it appears that this name was offensive to the Jews. In Acts ii. 7, they style them Gali-

leans, and in Acts xxiv. 5, Nazarenes; again, "Agrippa said unto Paul, Almost thou persuadest *me* to be a *Christian*," Acts xxvi. 28.

(3) St Peter, Ep. 1. iv. 16, says, "If any man *suffer* as a *Christian*, let him not be *ashamed*," and in v. 14, "If ye be *reproached* for the *name* of *Christ* (ἐν ὀνόματι Χριστοῦ), happy are ye."

Q. Why do ancient Christian writers speak of the name 'Christians' with approbation?

A. Because it only expresses an attachment to the religion, without indicating an adherence to any party or sect in the church. "I honour Peter," says Gregory Nazianzen, who died A.D. 390, "but I am not called a Petrian; I honour Paul, but I am not called a Paulian. I am named after no man, for I belong to God." (Orat. 31.) Epiphanius, who died A.D. 403, says, "No sect or church is called by the name of an apostle. We hear nothing of Petrians, Paulians, Bartholomæans, or Thaddæans; for all the apostles from the beginning had but one doctrine, preaching not themselves, but Christ Jesus the Lord. Hence, they gave to all the churches but one name; not their own, but the name of Christ, from the time that they were first called Christians in Antioch." (Hær. 42.)

Q. Explain the meaning of the name *Chrestiani*, and shew how it came to be confounded with *Christiani*.

A. Tertullian, in his Apology, c. 3, written about A.D. 200, says, "The word 'Christian' is derived from 'anointing.' And even when it is by you wrongly pronounced 'Chrestian,' (for not even of the name is there any certain knowledge among you,) it is made from 'sweetness,' or from 'kindness.'" This mistake of the heathen writers, who were more familiar with the word χρηστὸς, *good*, as applied to the early Christians, is also mentioned by Justin Martyr, Apol. i. § 4; Theoph. ad Antol. i. 1; and Clemens Alex. Strom. ii. 4, says, "They who believe on Christ forthwith are, and are called χρηστοὶ, *good*."

Q. Interpret the symbolical words ἰχθὺς and ABRAXAS as applied to Christians.

A. (1) Ἰχθὺς, or *Fishes*, was an acrostic, derived from the initials of the several appellations of our Saviour:— Ἰησοῦς Χριστὸς, Θεοῦ Υἱὸς, Σωτὴρ, "Jesus Christ, the Son of God, the Saviour," the first letter of each being thus united in the word Ἰχθύς.

(2) ABRAXAS was a mystical word composed of the initials of the following words: אָב, *av*, Father; בֵּן, *bain*, Son; רוּחַ, *rooach*, Spirit; אֶחָד, *ăchad*, one,—i.e. one God; Χριστός, *Christ*; Ἄνθρωπος, *man*,—i.e. God-man; Σωτήρ, *Saviour*.

Q. Give a brief account of the principal appellations ascribed to Christians by the fathers.

A. (1) *Catholici*, or catholics, to distinguish them from heretical bodies of Christians.

(2) *Ecclesiastici*, or men of the Church. Eusebius, Origen, Epiphanius, and Cyril of Jerusalem, frequently use this term as opposed to Jews, Gentiles, and heretics. It was not until a subsequent period that it was restricted to the clerical body.

(3) *Dogmatici*, οἱ τοῦ Δόγματος, the professors of the true faith. This term was primarily only applied to religious teachers and rulers; but it subsequently included all who were sound in the faith.

(4) The true Gnostics; by this they were distinguished from the heretical Gnostics. Clemens Alexandrinus, Irenæus, and others, hint by this term that not merely the teachers, but all members of the Catholic Church, were in possession of true wisdom, derived from no impure fountain, and corrupted by no human additions.

(5) *Theophoroi*, Θεοφόροι, *Christophoroi*, Χριστοφόροι, were originally applied as titles of honour, but subsequently were used as proper names.

(6) Ἰχθὺς, *Fishes*, (see above.) Hence the early Christians were sometimes, in allusion to the waters of baptism, called *Pisciculi*, or Fishes. (Tertull. de Bap. c. 1; Optat. contra Parmenon, iii. &c.)

Q. State and explain briefly some of the chief names of reproach and derision conferred on the early Christians by their enemies.

A. (1) *Jews.* The Romans regarded them as a Jewish sect, like the Pharisees, Sadducees, and Essenes. Afterwards, when they distinguished them from the Jews, they were described by Suetonius (Vit. Ner. c. 16) as *a class of men of a new and mischievous superstition,* "genus hominum superstitionis novæ et malificæ."

(2) *Nazarenes.* Both Jews and Gentiles gave them this name. There was also a sect of Christians who observed circumcision and other Mosaic rites, who bore this title, and it is doubtful to which of them the imprecation, "Send thy curse, O God, upon the Nazarenes," which the Jews repeated three times a day in their synagogues, was applied.

(3) *Galileans.* This name may have originated from the word used in Acts ii. 7; but Gregory Nazianzen (Orat. iii.) asserts that Julian the apostate was the author of it as a term of reproach, and made a law that they should be called by no other name. Theodoret, E. H. iii. 21, says that Julian's last words were: Νενίκηκας Γαλιλαῖε, *Thou hast conquered, O Galilean!*

(4) *Greeks,* applied to them by Romans either from their wearing the Grecian pallium, or from this being a general name of all impostors.

(5) *Magicians,* or *Sorcerers,* from the accusation of Celsus and others, that our Saviour practised magic which he had learnt in Egypt, and that he delivered several magical books to St Peter and St Paul for the use of the disciples.

Q. Give a brief summary of some of the opprobrious epithets applied to the early Christians, (1) by individual writers, or such as were used in particular countries, or on particular occasions, (2) of such as were directed against the nature of their religion and worship.

A. 1. (*a*) *Sibyllists,* from their being charged, by Celsus and others, (Orig. contra Celsum, v. p. 272;

Tertull. ad Nat. ii. 12), with having corrupted the Sibylline books.

(*b*) *Sarmentitii*, from the faggots (*sarmenta, sarmina*) which were kindled around them at the stake (*semaxis*). From this latter word they were also called *Semaxii*. (See Tertull. Apolog. c. 50.)

(*c*) *Parabolani*, παράβολοι, *parabolarii*, and *desperati*, from their being exposed to ravenous beasts; this being the appellation of those desperados who fought for hire with the beasts in the amphitheatre. (Lactantius, Inst. Div. v. 9.)

(*d*) βιαθάνατοι, *self-murderers*, from their fearlessness of death; or βιοθάνατοι, from their expecting to *live after death*. Bingham, 1. ii. 8.

(*e*) Plautinæ prosapiæ homines et Pistores, *men of the race of Plautus, and Bakers*. Plautus being said from his poverty to have hired himself to a baker, to grind in his mill. (Minucius Felix, Oct. c. 14.)

(*f*) Asinarii, *worshippers of an ass;* creduli, *credulous;* simplices, *simpletons;* stupidi, stulti, fatui, imperiti, hebetes, idiotæ, *fools, infatuated;* lucifugæ, lucifuga natio, *skulking, afraid of the light*, &c.

2. (*a*) Ἄθεοι, *Atheists*, because they had renounced polytheism. (Eus. E. H. iv. 15.)

(*b*) Νεώτεροι, Novelli, novissimi, nuperrimi, *innovators, new lights*, because they brought in new doctrines.

(*c*) Σταυρολάτραι, *worshippers of the cross*, (2 Cor. i. 13), because from using the sign of the cross they were accused of worshipping it. (Tertull. Apol. c. 16.)

(*d*) Ὀνοχοηταὶ, Asinarii, *worshippers of an ass*, from the Jews having been accused, as mentioned by Tacitus, of worshipping an ass.

(*e*) Lastly, the epithets Οὐρανολάτραι, *worshippers of the heavens*, and Ἡλιολάτραι, *worshippers of the sun*, were supposed, without any great authority, to have been applied to them.

Lecture IV.

NAMES AND CLASSES OF CHRISTIANS.

Q. Into what two classes are Christians divided in the New Testament?

A. *Hearers* or *learners*, and *teachers* or *governors*.

Q. By what titles are the *great body of the disciples* spoken of?

A. Ὁ λαὸς, *the people*; τὸ ποιμνιὸν, *the flock*; τὸ πλήθος τῶν πιστῶν, *the body of the believers*; ἡ ἐκκλησία, *the church*; ἰδιῶται, *private persons*; and βιωτικοὶ. *laymen*, or men devoted to secular pursuits.

Q. How were the *governors* of the early church denoted?

A. *Teachers*, διδάσκαλοι; *leaders*, ἡγούμενοι; *shepherds*, ποίμενες; *overseers*, ἐπίσκοποι; *elders*, πρεσβύτεροι; *presidents*, προεστῶτες.

Q. By what titles are the inferior orders of the ministry designated in the New Testament?

A. *The deacons*, διάκονοι; *the widows*, χῆραι; or *deaconesses*, διακονίσσαι; *the attendants*, ὑπηρέται; and the *inferior* or *younger*, νεώτεροι.

Q. "It has been debated whether the constitution of the Christian Church was constructed in accordance with the Jewish temple-service, or with the worship of the synagogue." State some of the arguments for each opinion.

A. Tertullian compares the office of bishop to that of the high priest. Cyprian and Jerome consider the Mosaic economy as the prototype of the Christian Church; while Chrysostom, Basil the Great, and Augustine, refer its origin to the Jewish synagogue. The advocates for the latter contend: (1) That although in the Epistle to the Hebrews a comparison is instituted between our Saviour and the high priest, yet no analogy is drawn between the

Christian teachers and the Jewish priests: or rather, a resemblance between those priests and the believers in general is instituted, as in Rev. i. vi., and 1 Peter ii. 9. (2) That there is a greater analogy between the officers of the Christian Church and the synagogue, than between the three orders of the Christian ministry and the high priest, priest, and Levites. (3) The testimony of the fathers which favour the opposite hypothesis, only prove that the real origin of these Christian officers of the Church was overlooked, and that after the destruction of Jerusalem, the worship of the synagogue having ceased, the remembrance of the temple-service was more lasting from its being described in the inspired writings.

NOTE:—The real fact appears to be, that as the referring to the temple-service favours episcopacy, all its impugners must necessarily hold the opposite opinion, and put forward such arguments as are suited to strengthen their position.

Q. How do Eusebius and Jerome classify the whole body of Christians?

A. Eusebius (Demonst. Evang. vii. 2) says: "In every Church there are three orders of men. One of the ἡγουμένων, *superiors,* i.e. rulers, leaders, or guides; and two of the ὑποβεβηκότων, *subjects,* i.e. the people, the body of the church. The latter class comprehends two divisions, the unbaptized, and the faithful. The unbaptized are usually denominated κατηχούμενοι, *catechumens,* candidates for baptism." Jerome speaks of *five* orders; namely, bishops, presbyters, deacons, believers, and catechumens. Comment. Isa. c. xix.

Q. Who were the κατηχούμενοι in the early church? Give the derivation of the word. By whom and where were they instructed? What Latin names were applied to them?

A. Candidates for baptism undergoing preliminary instruction. The word is derived from κατὰ and ἠχέω, and is of frequent occurrence in the New Testament (Acts xviii. 25; Gal. vi. 6; Rom. ii. 19; 1 Cor. xiv. 19). Their

teacher was called κατηχητὴς or κατηχιστὴς, *catechist;* the instruction given κατήχησις, *catechesis;* λόγος κατηχητικὸς, *catechetical lessons;* or κατηχίσμος, *catechism.* The place of instruction was called κατηχουμενεῖον, or, in the plural, τὰ κατηχούμενεῖα, κατηχουμένια, and sometimes τὰ κατηχούμενα, *the schools of the catechumens.* When the Latins did not use these Greek terms, they denominated them Novitii and novitioli, *novices;* tirones, or tirones Dei, *beginners;* audientes, auditores, *pupils,* &c.

Q. At what age were persons eligible as catechumens? How long did they remain under instruction?

A. After mentioning the particular cases of the eunuch and St Paul, Tertullian de Bapt. xviii., says, "Wherefore the delaying of baptism is more profitable according to the condition, and disposition, and moreover, the age of each person." The Apostolical Constitutions speak of three years as the proper term, except in particular cases, and Tertullian says, "Let them come when they are of riper years; let them come when they are disciples, when they are taught whither they are coming; let them become Christians when they are able to know Christ." No age in fact appears to have been fixed.

Q. Into what number of classes were the catechumens divided?

A. Cave (Primitive Christianity, i. 8) following the Greek Canonists, says, "Of the catechumens there were two sorts, the τελειώτεροι or *more perfect,* such as had been catechumens of some considerable standing, and were even ripe for baptism; the others were the ἀτελέστεροι, *the more rude and imperfect;* these were as yet accounted heathens, who applied themselves to the Christian faith, and were catechised and instructed in the more plain grounds and rudiments of the Christian religion. These principles were gradually delivered to them, according as they became capable to receive them, first the more plain, then the more difficult." Beveridge, Basnage, Suicer, and others, vary the names of these two classes. Bona. i. 16.

n. 4, gives four classes, *audientes, substrati* or *genuflectentes, competentes,* and *electi.* Bingham, without any authority, gives four classes. (1) Those who were under private instruction. (2) Those who received public instruction (3) Those who were employed in devotional exercises. (4) Those who were duly qualified for baptism.

Q. Describe the mode of receiving catechumens. What were their exercises until their union with the believers?

A. The bishop examined the candidate, and if he approved of him, his name was enrolled in the records of the church. This reception was then ratified by prayer, imposition of hands, and the signing of the cross.

The exercises consisted generally in attending to various catechetical and doctrinal instructions, and the reading of scripture. Previous to baptism the candidates were subjected to strict examinations, and to a kind of exorcism, accompanied by the laying on of hands, signing with the cross, and insufflation. They also passed some time in fasting and prayer, and in learning to repeat the Creed and the Lord's Prayer.

Q. Explain the terms Πιστοὶ, Φωτιζόμενοι, Μεμυημένοι, Τέλειοι, and others, as applied to complete members of the church.

A. (1) Πιστοὶ, *the faithful,* were those who had been baptized after being instructed in the fundamental truths of Christianity, and were living in private in full communion with the church, as distinguished from the clergy and others. This title, which was uniformly used by the fathers in a *passive* sense, occurs in the New Testament chiefly in the *active* form, οἱ πιστεύοντες, or πιστεύσαντες. Acts xvi. 1; 2 Cor. vi. 15; 1 Tim. iv. 12, v. 16.

(2) Φωτίζομενοι, illuminati, *the enlightened,* was a name given them *upon being* baptized; baptism being denominated φωτισμὸς, or φώτισμα, *illumination.* It is analogous to expressions which occur in Eph. iii. 9; 2 Tim. i. 10, &c. The name φωτισθέντες was applied to *candidates* for baptism. See Heb. vi. 4.

(3) Μεμυημένοι, *the initiated.* This name was most in use during the fourth and fifth centuries, when the *arcani disciplina,* the secret discipline, was so prevalent. The phrase, Ἴσασιν οἱ μεμυημένοι, *the initiated know,* occurs about fifty times in Chrysostom and Augustin alone. The terms μυσταὶ, μυσταγωγητοὶ, and others borrowed from the heathen mysteries, were also often used.

(4) Τέλειοι and τελειούμενοι, *the perfect,* also referred to the sacred mysteries. These were adopted from the New Testament where they relate to Christian perfection. Ἐλθεῖν ἐπὶ τὸ τελείον, or μετέχειν τοῦ τελειοῦ, *to attain unto perfection,* meant to join the Church, and to participate in the Lord's Supper, which invariably followed after baptism, and was denominated τελετὴ τελετῶν, *perfection of perfections.*

(5) The titles ἀδελφοὶ, *brethren;* ἅγιοι, *saints;* ἐκλεκτοὶ, *the elect;* ἀγαπητοὶ, *beloved;* υἱοὶ Θεοῦ, *sons of God;* carissimi in Jesu Christo filii, *dearly beloved in Christ,* and others, were the special prerogatives of believers.

Q. Mention some of the rights and privileges which belonged exclusively to those members of the Church who were in full communion.

A. (1) They were permitted to be present at all religious assemblies, and to attend the *missa fidelium,* which followed the *missa catechumenorum,* when the catechumens and others were dismissed.

(2) They were permitted to hear and join in repeating the Lord's Prayer aloud.

(3) They were entitled to receive an explanation of the higher Christian mysteries.

(4) They had a voice with the rest of the faithful in the management of ecclesiastical affairs.

Q. What was the condition of the penitents and energumens in the early Church?

A. (1) The penitents were those members who had been in full communion, but were undergoing penance for some misconduct.

(2) The *Energumens*, ἐνεργούμενοι, or δαιμονιζόμενοι, *persons possessed with an evil spirit*, were under the special care of exorcists, and only permitted to join in portions of the public worship. If they were disordered in mind, they were compelled to remain in the *exedræ*, or even in the *outer porch*, or the *area* of the church. From this circumstance they were denominated χειμαζόμενοι, or χειμάζοντες, or, as some think, from the agitations they were subjected to, like a ship at sea. They were not admitted to the Lord's Supper until their complete restoration.

Q. What was the origin of the Ascetics and Anchorites? By what other names were they called?

A. The word ἀσκητὴς was applied by profane writers to the Athletes, and those who were trained for Gladiators. It afterwards denoted those Christians who practised extreme austerities by spending their time in fasting and prayer. They renounced all worldly possessions, and confined themselves to a single life. They are supposed to have originated in Egypt after the Decian persecution.

The Anchorites, ἀναχωρηταὶ, *solitaries*; ἐρημῖται, *dwellers in the deserts*, or *hermits*, were of a later date.

"Eusebius calls them σπουδαῖοι, and Epiphanius uses the same appellation, meaning persons more eminent for their sanctity and diligence in the exercises of fasting, prayers, and alms-deeds, and the like. Clemens Alexandrinus styles them ἐκλεκτῶν ἐκλεκτότεροι, 'the elect of the elect;' for all Christians were called 'the elect:' and therefore the ascetics are termed 'the elect of the elect,' because they were the more eminent or choice part of the Christian professors."

Lecture V.

PATRIARCHS, METROPOLITANS, AND BISHOPS OF THE EARLY CHURCH.

Q. What names were given to the clergy to distinguish them from the laity?

A. (1) Cleri, clerici, clergy, which is derived from κλῆρος, *a lot*. This name is derived from the Lord being considered their lot, or heritage, and not from their being chosen by lot.

(2) Spiritual persons were also known by the name of *canonici*, κανονικοὶ, οἱ τοῦ κανόνος, οἱ ἐν τῷ κανόνι, *men of the canon*, either from their being subject to the *canons* or general rules of the church, or from their being registered in the official list of the church, called a *canon*, κανὼν, ἅγιος κανὼν, *register*, *sacred register*, κατάλογος ἱερατικὸς, *album*, *matricula*, *tabula clericorum*, the *list of the priesthood*. In later times the clergy were so called in distinction from the monks, which latter were bound by the *particular* rules of their order.

(3) They were called ἐκκλησιαστικοὶ, οἱ τοῦ δόγματος, *ecclesiastics*, *dogmatics*, and *gnostics*, and οἱ τοῦ βήματος, because the higher orders sat in the βῆμα, near the θρόνος of the bishop.

(4) The word *order*, *ordo*, τάξις ἱερατικὴ, occurs as early as Tertullian and Cyprian. Jerome considers it to be synonymous with gradus, *degree*, officium, *office*, potestas, *power*; Βαθμὸς, χώρα, ἀξία, ἀξίωμα, also occur in Greek writers.

Q. At what time does it appear that a distinction between the 'higher and lower orders' of the clergy arose? What was the κατάλογος ἱερατικὸς?

A. It appears from the Apostolical Constitutions, Tertullian, and Cyprian, that at the end of the second, or

beginning of the third century, such a distinction existed; but it cannot be exactly determined when it arose. (Eus. H. E. vi. 43; Tertull. and Cyprian passim). Amalarius says, "that the other offices of the priesthood and deacons were instituted by the apostle Paul, because they were indispensable in the church, and that as the church increased other offices were created, and inferior officers appointed in aid of the superiors." (De Off. Eccl. ii. 6.) According to the authority of Cave, (Primitive Christianity, i. 8) "the whole κατάλογος ἱερατικὸς, (as it is often called in the Apostolical Canons), i.e. the *roll of the clergy* of the ancient church, (taking within it the compass of its first four hundred years), consisted of two sorts of persons;—the ἱερουμένοι, who were consecrated to the more proper and immediate acts of the worship of God, and the ὑπηρέται, such as were set apart for the more mean and common services of the church."

Q. Explain what is meant by "apostles," "evangelists," and "prophets," in the New Testament.

A. (1) Ἀπόστολοι; the word properly signifies ambassadors or messengers, and was primarily applied by the Church to the twelve disciples whom our Lord selected to be the first preachers of the gospel, (Matt. x. 1—5; Luke vi. 13, 14); the name was afterwards applied to St Matthias, St Paul, Barnabas, (Acts xiv. 4), Epaphroditus, (Philipp. ii. 25), and others. Their office was originally to plant new churches, and to superintend them, (see Burton's Hist. of the Church, chap. iii.) In later times missionaries to foreign lands bore this title.

(2) Εὐαγγελιστὴς. In the New Testament it means a teacher or preacher of Christianity, or sometimes a fellow-labourer with the apostles. (See Eph. iv. 11; Acts xxi. 8; 2 Tim. iv. 5.) According to Eusebius, H. E. iii. 37, "they extended the preaching of the gospel and spread the seed of the kingdom of heaven far and wide. Then they travelled into distant parts, . . . and extended the worship of the universal Creator."

(3) Προφήτης means, firstly, an inspired man, who

foretold future events, as in Luke i. 67, ii. 25; Acts xxi. 9, &c. Secondly, an expounder of the scriptures, especially one who expounded the Old Testament prophecies relating to the Messiah. Thirdly, a Prophet: who had the gift of speaking with tongues. (Burton, Hist. c. iii; Lect., Lect. vi.)

Q. Compare the three ranks of "bishops, priests, and deacons," (1) With the officers of the Jewish *temple;* (2) With those of the Jewish synagogue?

A. (1) They correspond with the high-priest, priests, and Levites. The *ἐπίσκοποι* in the church have been compared to the *rulers* of the synagogue mentioned Matt. ix. 1; Mark v. 22, &c. In Hebrew the ruler of the synagogue, who was styled *head of the assembly,* רֹאשׁ הַכְּנֶסֶת, had the oversight at once of the doctrines and discipline of the synagogue.

(2) The *πρεσβύτεροι* correspond to the זְקֵנִים, elders, who were so designated, not so much from their age, as their rank and authority. Whilst the second temple stood, the members of the Sanhedrim were styled, by preference, *πρεσβύτεροι,* or elders; and hence in the New Testament they are classed together, *ἄρχοντες καὶ οἱ πρεσβύτεροι, rulers and elders* (Acts iv. 5, 8), or *ἀρχιερεῖς καὶ πρεσβύτεροι, chief priests and elders* (Matt. xxi. 23, &c.), or *ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι, chief priests, and scribes, and elders* (Matt. xxvi. 41, &c.) But in Acts xi. 30, xiv. 23, they coincide more with the פַּרְנָסִים, *pastors or governors* of the synagogue.

(3) The office of *deacon, διάκονος,* has been compared to the חַזָּן, chazan, *inspector, overseer,* of the synagogue, whose principal duty was to preserve order and decorum, to assist in the reading of the law, and to lead the singing. These however were not the official duties of the deacon of the New Testament, although some of them shortly afterwards devolved upon him.

Q. What appear to have been the names of the clergy, inferior to the deacons, in the early Church? Into how many classes have the clergy been divided?

A. Cornelius, bishop of Rome, who died A. D. 252, in writing to Fabius, bishop of Antioch, declares that the inferior order of the clergy at Rome comprehends five distinct classes: subdeacons, ὑποδιακόνους; acolyths, ἀκολούθους; exorcists, ἐξορκιστὰς; readers, ἀναγνώστας; and door-keepers, πυλωροὺς, (Eus. E. H. vi. 43.) Sixty presbyters, one hundred deacons, ninety subdeacons, one hundred and ten readers, and twenty-five singers, besides one hundred door-keepers, were appointed by Justinian for the service of the cathedral of St Sophia at Constantinople. In the Greek Church the inferior orders were subdeacons, and readers, which class included singers and acolyths. The Canonists divide the priesthood into *nine classes*: 1. singers; 2. door-keepers; 3. readers; 4. exorcists; 5. acolyths; which composed the *inferior order;* 6. subdeacons; 7. deacons; 8. presbyters; 9. bishops; which composed the *superior order.*

The Roman Catholics reckon seven classes: of the superior order, three—1. presbyters; 2. deacons; 3. subdeacons. Of the inferior order, *four*—1. acolyths; 2. exorcists; 3. readers; 4. door-keepers.

Q. Under what two different classes may the duties of a bishop be generally arranged?

A. (1) Those that relate to divine worship, whether performed by himself, or by others acting under his commission.

(2) Those that relate to the government and discipline of the Church, such as the oversight of all his churches, the clergy, and laity.

Q. What were the duties of a bishop relating to the offices of the Church?

A. According to Justin Martyr (Apol. ii. p. 97) it was the duty of the ὁ προεστῶς τῶν ἀδελφῶν, probably the bishop, to consecrate the eucharistic elements. The same distribution of the services is enjoined in the Apostolical Constitutions, viii. 12, 13. He was also to perform the duties of catechist and preacher. St Ambrose (De

Off. Sacr. i. 1) expressly says that *the peculiar office of the bishop is to teach the people.* This duty was recognized and discharged by Chrysostom, Gregory Nazianzen, Cyprian, Augustine, Leo the Great, Gregory the Great, and others. These acts were not exclusively the duty of the bishop, but the following were: 1. The confirmation of baptized persons. 2. The ordination of the clergy, and consecration of other officers of the Church. 3. The reconciling of penitents, or the restoration of offending members of the Church. 4. Various acts of consecration and benediction.

Q. What was the power of the bishop in the government and discipline of the Church?

A. (1) *The superintendence of religious worship.* He appointed or enforced the use of the liturgy, and saw that every thing was done according to the established order. He had also a special control over processions, pilgrimages, fasts, and vows.

(2) *The oversight of all the members of his diocese in regard to spiritual and ecclesiastical matters;* especially with reference to adjudications, excommunications, penances, marriage, and the actions of the clergy, both those of the priesthood and the inferior servants of the church.

(3) *The visitation of the clergy, churches, schools, cloisters, and religious establishments.* This duty was at first rigidly exacted of the bishops, but at length they were allowed to appoint rural bishops (chorepiscopi), exarchs, visiting presbyters (περιοδευταὶ), to perform this service. (Canons of Laodicea, A. D. 361, c. 57.)

(4) *The presiding over all synods within his diocese, and the management of the business transacted in them.*

(5) *The controlling and disbursing at pleasure both the occasional contributions and the stated revenues of the Church.* This was originally the duty of the deacons, but in process of time certain œconomi, or managers, were

appointed under the direction of the archdeacons, all acting under the superintendence of the bishop.

(6) *The exercise of a civil as well as an ecclesiastical jurisdiction*, especially in cases relating to marriages and divorces, and to the person or goods of the clergy. At first certain judges, ἔνδικοι, and σύνδικοι, *advocati*, and *consules*, acted in his name. This power gave rise to all our ecclesiastical courts.

Q. Enumerate and explain the meaning of the insignia or emblems of the bishop.

A. (1) *A ring*, annulus, emblematical of his espousals to the Church. It was called the ring of his espousals, *annulus sponsalitius, annulus pronubus*, and sometimes *annulus palatii.*

(2) *The pastoral staff*, or *crook*, δικανίκιον, *pedum*, which was usually bent or crooked at the top.

(3) The *mitre*, or *fillet*, mitra, or infula; which was sometimes called a corona, στέφανος, *crown*, κίδαρις, diadema, and τιάρα, tiara.

(4) *Gloves, chirothecæ*, which were worn at the performance of any religious office.

(5) *Sandals.* Without these no priest was allowed to celebrate the eucharist. From the seventh and eighth centuries these are expressly mentioned, as one of the badges of the episcopal office, distinct from those of the priests.

(6) *Caligæ*, or *military boots*, usually of a red or a violet colour, and were worn as emblematical of that spiritual warfare on which he had entered.

(7) *Pallium*, or *pall*, ὠμοφόριον, ἱερὰ στολή, *pallium superhumale, pectorale; ephod*, which was originally worn by all bishops, but at a subsequent period only by archbishops, metropolitans, and patriarchs.

(8) *The cross.* There were two kinds, a smaller one, which was worn on the breast, and a larger, which was carried before the bishop in processions.

Q. Into what two classes were the bishops in the early Church divided? What titles were included in each class?

A. Superior and inferior.

(1) The superior order included: 1. *The archbishops,* ἀρχιεπίσκοπος. This title was probably first given to the bishop of Alexandria, at least the first application of it is found in the second apology of Athanasius against the Arians. It was certainly given in the fourth and fifth centuries to the bishops of chief cities, such as Rome, Alexandria, Antioch, and Constantinople; but it was not adopted as an official title until the council of Ephesus, A. D. 431.

(2) *Patriarch,* πατριάρχης. It was originally applied to the archbishop, and first occurs in the acts of the council of Chalcedon, A. D. 451. It was synonymous with ἔξαρχος τῆς ἐπαρχίας (Socrates, E. II. v. 8.) It was undoubtedly borrowed from the Jews, by whom it was applied to the primates of their church, after the destruction of Jerusalem. The bishops of Rome, Constantinople, Alexandria, Antioch, and Jerusalem particularly, were called by this name, or πρῶτος, primus, *primate.*

(3) *Metropolitan,* Μητροπολίτης. So called because each presided over the principal town of the district or province. The authority of this rank came into use soon after the apostolic age, but the title was first authorised by the council of Nice, (see Cave, Ch. Gov. and Bingham, ii. 16, 2); previous to that time other equivalent titles were used, such as ἀρχιεπίσκοπος, κεφαλή, ἔξαρχος τῆς ἐπαρχίας, &c. The ἔξαρχοι, in the eastern, were the same as metropolitans and primates in the western Church. It is a disputed point whether the word originally denoted a civil or an ecclesiastical office.

(4) *Absolute,* or *independent bishops,* ἀκέφαλοι and αὐτοκέφαλοι, not subject to the authority of a superior. (5) The title of *cardinals,* and that of *pope,* in its modern sense, are peculiar to the see of Rome.

Q. Mention the titles and explain the position of the inferior bishops.

A. (1) Ἐπίσκοποι σκολάζοντες, vacui, vacantes, cessantes, quiescentes, *bishops without cures,* i. e. bishops who were only *elect,* or who for various reasons declined the duties of their office.

(2) *Titular bishops,* episcopi in partibus infidelium, episcopi gentium, regionarii. This title was first given in the twelfth and thirteenth centuries to bishops who had been consecrated, but had no stated diocese.

(3) *Suffragan bishops.* These were originally the same as diocesan bishops, who acted as assistants, or substitutes, for their metropolitans. They were called suffragans, either because they could not be consecrated without the *suffrage* (sine suffragio) of the metropolitan, or, because they possessed the right of suffrage in the synods. They were not the same as the chorepiscopi, but were probably increased in number at their abolition. Bishops who had no metropolitan power did not appoint suffragans previously to the tenth century. The suffragans were also styled vicar-generals, vicegerents, bishops in pontificalibus, vice-episcopi.

(4) *Rural bishops,* χωρεπίσκοποι, episcopi rurales, or villani. Some derive the word from *chorus,* a choir of singers. Others from cor episcopi, the heart of the bishop; and others again from the Syriac word כוּר, which in connexion with the word bishop, designated a vicar of the bishop: but there is no reason why it should not be derived from χώρα, or χωρίον, *country,* and denote a country bishop.

(5) *Intercessors, intercessores,* and *interventores.* These were peculiar to the African church. They discharged the several offices of a bishop during the vacancy of a see, but their authority could not be exercised beyond a year.

Lecture VI.

ON THE PRESBYTERS, DEACONS, ARCHDEACONS, DEACONESSES, AND OTHER INFERIOR MINISTERS OF THE EARLY CHURCH.

Q. Give a brief account of some of the official duties of presbyters.

A. (1) By appointment of the apostles and their successors their duty was to *teach* and *preach*. (2) They were συλλειτουργοὶ, comministri, consacerdotes, *joint* or *fellow-ministers*, of the bishops in the administration of the sacraments, and in laying their hands on persons ordained. Subsequently they regularly officiated—

(*a*) In the office of baptism, particularly after infant baptism generally prevailed, and fewer adults were to be baptized.

(*b*) In the sacrament of the Lord's Supper, by consecrating the elements when the bishop was not present.

(*c*) Presbyters were the appropriate penitentiary priests, although they acted under the superintendence of the bishop.

(*d*) They performed the nuptial ceremonies; they administered extreme unction, and performed all religious funeral services.

(*e*) All forms of benediction and consecration, such as those of the anointing oil and chrism, except those which were peculiar to the bishop, were part of their duty.

(*f*) The προσφώνησεις, εὐχὴ τῶν πιστῶν, *public prayer*, and the ἐπίκλησις, *collect*, were offered by the bishop or presbyter indiscriminately, and both had a general superintendence of divine worship, together with the oversight of the deacons and inferior officers of the Church.

(3) They undoubtedly took a part in the discipline of the Church, and had a seat and voice in the assemblies or synods.

(4) Their most important office, however, was the *cure of souls*, specific and general, *cura animarum et generalis, et specialis*, as ministers of parishes.

Q. What were the different orders or classes of presbyters?

A. (1) They were divided into πρεσβύτεροι πόλεως, *city presbyters*, and ἐπιχώριοι πρεσβύτεροι, regionarii, *rural presbyters*, which latter were held in less esteem.

(2) The ἀρχιπρεσβύτεροι, and πρωτοπρεσβύτεροι, archpresbyters, and pastores primarii, were either those who held some superiority over their fellow-presbyters, or the *oldest* of the presbyters, whom the Greeks styled πρωτόπαπας. Between the fifth and eighth centuries they acted as suffragans and vicar-generals of the bishops, and from having the care of the bishoprics during vacancies generally succeeded to them. They even aspired to episcopal authority; but in the twelfth century Innocent III. made them subject to the archdeacons.

(3) The title decanus, *dean*, was unknown until the eleventh century. It is derived from δεκαδάρχος, δεκάρχος, originally a military title, denoting a ruler over ten men. Rural deans were inferior officers under the archdeacons.

(4) The word πρεσβυτέρα, πρεσβῦτις, presbytera, or presbyterissa, denotes either the wife of a presbyter, or a female officer of the church; sometimes it denotes the matron of a cloister, and an abbess. It is of frequent occurrence in early writers.

Deacons.

Q. Mention the distinguishing characteristics of the office of a deacon.

A. (1) That of reading the Gospels, even in the communion service.

(2) The assisting the bishop or presbyter in the administration of the sacrament of the Lord's Supper.

Justin Martyr, Apol. I. §. 65: "After the benediction

of the minister (προεστῶτος), and the response of the people, they whom we call deacons distribute the consecrated bread, and wine and water, to each one who is present, and carry them to those who are absent."

According to the Apostolical Constitutions (viii. 13 or 18) the bishop distributed the bread, and the deacons presented the cup. In the absence of the bishop this duty was invariably discharged by the presbyter.

Duties of Deacons.

Q. What subordinate duties connected with the administration of the Eucharist devolved upon the deacons?

A. (*a*) They took down and publicly proclaimed the name of each communicant.

(*b*) They received the contributions of the communicants, and delivered them to an inferior officer to keep and distribute.

(*c*) They had the charge of the sacred vessels and furniture which were employed in this service.

Q. Upon what minister did the reading of the scripture devolve at different periods?

A. Previous to the appointment of the 'readers,' the deacons performed their duty. Subsequently, whenever the bishop did not officiate in person, it was their duty to read the gospel at the celebration of the Lord's Supper; but if the bishop officiated, the presbyter performed this duty. At Alexandria the archdeacon alone read the scriptures; in other churches, the deacons, in many the presbyters also; and on festivals even the bishop, as at Constantinople on Easter-day.

Q. Enumerate the duties of the deacons in directing public worship.

A. They gave notice by set forms, called προσφωνήσεις, of the commencement of each act of worship, by calling attention to it, and commanding silence, whence they were called ἱεροκήρυκες, κήρυκες, præcones, tibicines sacri, *heralds*. With this they combined a general over-

sight of the religious assemblies, and saw that everything was conducted with propriety.

Q. Quote some of the forms made use of by the deacons in calling attention to the different parts of divine service.

A. Δεηθῶμεν, *oremus*, let us pray; *orate catechumeni*, let the catechumens pray; *attendamus*, attention; *flectamus genua*, kneel; ἀπολύεσθε, you are dismissed; προέλθετε, *ite missa est*, withdraw, the service is ended; *sursum corda*, lift up your hearts; *sancta sanctis*, holiness becomes holy things; and the like.

Q. Explain the ancient regulations with regard to deacons preaching.

A. Chrysostom when a deacon preached before his bishop Flavianius, at Antioch. Ephraim the Syrian did the like. St Ambrose denied them the right; but the second council of Vaison, A.D. 529, by its second canon ordained, "If a presbyter be prevented by any bodily infirmity from preaching, let some homilies of the holy fathers be read by the deacons."

Q. Might deacons give *catechetical instruction*, *administer baptism*, and *absolve penitents*?

A. (1) The bishops frequently devolved upon them the duty of preparing candidates for baptism, especially when a length of time was required. (2) They might administer baptism by permission of the bishops and presbyters, as their substitutes, but not by their own authority. (3) In cases of necessity they were not only permitted, but were enjoined as a matter of duty, to absolve and restore penitents.

St Cyprian says, "If they (the sick) are seized by any dangerous disease, they need not wait my return, but may have recourse to any presbyter that is present; or if a presbyter cannot be found, and their case becomes alarming, they may make their confession before a deacon, that so they may receive imposition of hands, and go to the Lord in peace." (Ep. ad Cler. 13. al. 18.)

Q. State what superintending, representative, and bursarial functions, were discharged by the deacons.

A. (1) They might, in the absence of the presbyter, suspend the subdeacons, readers, singers, and deaconesses, in cases of delinquency, until further examination.

(2) They inspected and made report to the bishops concerning the morals both of the clergy and laity. Hence they were called "the eyes and ears" of the bishop.

(3) In the Eastern Church they could sit and vote at general councils as *proxies* for their bishops. In the Western Church their votes as proxies were taken after those of the bishops, and not in the order of those whom they represented.

(4) They received and disbursed the alms of the Church. Hence they were styled the *mouth*, and the *heart* or *soul* of the bishop, and became essential to him as accountants and managers of his pecuniary affairs.

Archdeacons.

Q. State what appears to have been the real origin of the office of archdeacon.

A. That deacon who stood by the side of the bishop at the altar was called primus, primicerius diaconorum, *the first*, or *chief deacon*. It is probable that at first the deacon who was senior in years or office became archdeacon, but in after times the most able were selected, it is uncertain whether by election or by the bishop.

Q. Give Bingham's account of the various offices of the archdeacon.

A. (1) To attend the bishop at the altar; (2) To assist him in managing the church revenues; (3) in preaching; (4) and in ordaining the inferior clergy. He also had power to censure deacons and the inferior clergy, but not presbyters.

Deaconesses.

Q. What were the names of the female ministers of the Church?

A. The πρεσβύτιδες, πρεσβύτεραι, *presbyteresses*, and διακονίσσαι, *deaconesses*, which were used synonymously; episcopæ, episcopissæ, *wives of bishops*, or *female superintendents*, antistæ, χῆραι, viduæ, προκαθήμεναι, ministræ, ancillæ, all denoting certain female ministers or assistants in the ministrations of the ancient Church. Their most usual appellation, however, was that of *deaconess*, διακονίσσα, ἡ διάκονος, diacona, a term which does not occur, except in St Paul, Rom. xvi. 1, where he speaks of "Phœbe our sister, which is a servant (διάκονος) of the church which is at Cenchrea," but from the next verse, "She hath been a succourer (προστάτις) of many, and me also," it might happen that this προστασία, as Theodoret observes, only referred to *domestic services*.

Q. Arrange under different heads the several points of dispute which have been raised on the subject of deaconesses.

A. (1) Pliny speaks of ancillæ *quæ ministræ dicebantur*. Lucian of Samosata and Libanius also mention them, and it appears from Rom. xvi. 1, 2, 12; 1 Tim. v. 3, seq.; Titus ii. 3, seq.; 1 Tim. iii. 11, that the terms διάκοναι, χῆραι, πρεσβύτεραι, indicate that their duty was to perform certain ministerial functions for their own sex. It is uncertain whether the office was derived from the Jews or not, and whether they did anything more as teachers than act as catechetical instructors to females.

(2) Sixty years was the requisite age, according to 1 Tim. v. 9; but Tertullian speaks of a person under twenty years of age being in the widow's office. Sozomen writes, H. E. viii. 9, and the council of Chalcedon ordered, that none should be eligible under forty.

Q. Mention some of the duties of deaconesses.

A. (*a*) *To visit and take care of the poor and the sick*, and also to minister to martyrs and confessors in prison.

(*b*) *To prepare catechumens for, and to assist at, their baptism.* It has been conjectured that the πρεσβύτιδες,

and προκαθήμεναι, gave the instruction, and the younger deaconesses attended at the baptism of females, when their presence was necessary to administer the unction, and to attend to the arrangements with regard to dress. These were called ὑποδέκται, ἀνάδοχοι, susceptores, exceptrices.

(*c*) To exercise a surveillance over the women, not only in the public services, but also in their private actions, and to make due reports of them to their pastors.

Q. When and why were deaconesses discontinued?

A. At an early period; but the order was first abolished in France by the council of Orange, A. D. 441. After this they gradually disappeared in the Western, but remained in the Eastern Church until the twelfth century.

The following reasons are given for the abolition of their office. (1) The cessation of the Agapæ. (2) Constantine's making a provision for the poor and sick. (3) The rarity of adult baptism. (4) The arrogant and unruly conduct of some of them.

Q. How does Bingham prove, against Baronius and the council of Trent, that the inferior orders of the clergy in the primitive Church were not of apostolical, but only of ecclesiastical institution?

A. Baronius (An. XLIV.; Concil. Trident. sess. xxiii. 2) and the council of Trent assert that the five inferior orders, subdeacons, acolythists, exorcists, readers, and door-keepers, are of apostolical institution, but Cardinal Bona and other writers of the Church of Rome, who are not bound by the decrees of the council of Trent, make a distinction between the subdeacons and the other four orders. It was only, however, when the Romanists began to reckon bishops and presbyters to be but one order that the subdeacons were raised to be one of the sacred orders. The Apostolical Canons name only three inferior orders, subdeacons, readers, and singers; but Cornelius, bishop of Rome, in his epistle to Fabius of Antioch, as recorded in Eusebius, E. H. vi. 43, says, "that there were forty-six presbyters, seven deacons, seven subdeacons,

forty-six acolyths, exorcists, readers, and door-keepers; in all, fifty-two," in the church at Rome. We may add that Theodosius appointed "sixty presbyters, one hundred deacons, forty deaconesses, ninety subdeacons, one hundred and ten readers, twenty-five singers, one hundred door-keepers; making a retinue of five hundred and twenty-five ministers and attendants" for the service of the church of St Sophia at Constantinople. It appears also that they were not allowed to forsake their service, and to return to a mere secular life again.

Q. Describe briefly the origin, duties, and mode of appointment of singers, or precentors, in the early Church.

A. It appears from Pliny's Epistle to Trajan, as well as from the New Testament (Eph. v. 19, 20; Col. iii. 16) and ancient records, that psalmody was a portion of the service of the early Church, and that in subsequent times regular singers, *κανονικοὶ ψάλται*, were appointed to perform and lead others in performing that portion of divine worship. These were "called *ὑποβαλεῖς*, monitors, suggestors: for the custom in some places was for the singer or psalmist to begin a psalm or hymn, and sing half a verse by himself, and then the people answered in the latter clause; and from this they were said *ὑπηχεῖν*, or 'succinere,' to sing after him, by way of Antiphona or responsal." They might be appointed by the presbyters according to the following form: "See that thou believe in thy heart, what thou singest with thy mouth; and approve in thy works, what thou believest in thy heart." (Bingham, book iii. c. 7.)

Q. Who were the last of the lower orders of the clergy? What was their origin and duty?

A. The ostiarii, *πυλωροὶ*, door-keepers. They were probably created in imitation of the door-keepers of the Jewish tabernacle, and might have had their origin when the 'disciplina arcani' was in use. They are mentioned by Cornelius, bishop of Rome, in the third century, but were discontinued from the council of Trullo, A.D. 692.

The bishop appointed them by delivering the keys of the church into their hands, and saying, "Behave thyself as one who must give an account to God of the things that are locked under these keys."

"Their office is commonly said to consist in taking care of the doors of the church in time of divine service, and in making a distinction between the faithful and the catechumens, and excommunicated persons, and such others as were to be excluded from the church...it belonged to them likewise to give notice of the times of prayer and church-assemblies; which in time of persecution required a private signal, for fear of discovery." (See Bingham, b. iii. c. 6.)

Q. Who were the subordinate servants of the church and clergy?

A. (1) Κοπιαταὶ, copiatæ or fossarii, *undertakers, grave-diggers, sextons.* These were entrusted with the care of funerals, and the burial of the dead. They are called vespillones, bispellones, νεκροθάπται; ordo fossariorum, fossores, grave-diggers—λεκτικάριοι, bearers of the bier; and collegiati decani, from becoming a regular 'collegium' at Constantinople. Some derive their name of κοπιαταὶ, from κοπία, *rest,* κοπάζειν, *to rest;* others from κοπιᾶν, *to labour,* and others again from κοπετὸς, *mourning.*

(2) The parabolani. Their duty was to take care of the sick, and the common belief is that their name is derived from ἔργον παράβολον, negotium periculosum, or a *dangerous office,* or from παραβάλλεσθαι, *to expose one's life to danger;* which was especially the case during the prevalence of contagious diseases, or persecution. Others derive it from παράβολοι, in the sense of *bestiarii,* persons who exposed themselves in combat with wild beasts, and were therefore ready to undertake any hazardous duties.

(3) The sacrista, sacristanus, and sacristarius, was much the same as *treasurer,* the keeper of sacred things, sacrorum custos, qui ecclesiæ Curetum curat (see Ducange and Durandus).

(4) The custos, ædituus, was much the same as the sacrista. He is also sometimes called *capellanus*, which denotes particularly the keeper of the altar.

(5) The matricularii slept within the precincts of the church, and assisted in the processions, &c.

Q. Give a brief account of the origin and duties of the subdeacons.

A. The subdeacons, ὑποδιάκονοι, are supposed to correspond to the ὑπηρέται of the New Testament. Cyprian makes frequent mention of them (Ep. viii. 20, 29, &c.), and Cornelius in his letter to Fabius, bishop of Antioch, includes seven subdeacons in his list of the clergy at Rome, (apud Eus. vi. c. 43). Some think they were not introduced quite so early into the Greek Church, as Athanasius is the first Greek writer who mentions them, (Ep. ad Solitar. Vit. Agent.)

Their duty was to prepare the sacred vessels and utensils of the altar, and to deliver them to the deacons at the proper time during divine service,—to attend to the doors of the church during the communion service, in order to prevent any one from going in or out during the time of the oblation,—to go on the bishop's embassies with his letters or messages to other churches,—and perhaps to conduct those that came in to their proper places.

Q. In what manner was the ordination of a subdeacon performed? What was their number in the Roman Church?

A. The Apostolical Constitutions (see p. 9) represent St Thomas as requiring bishops to ordain them with imposition of hands and prayer; but it appears from Basil, who says that this and the inferior orders were ἀχειροτόνητοι, ordained without the imposition of hands, that this was not usual in the Greek Church. It appears from the fourth council of Carthage (A.D. 399) that the following was the mode of ordination in the Latin Church: "When a subdeacon is ordained (ordinatur), seeing he has no imposition of hands, (quia manus impositionem non accipit),

let him receive an empty patin and an empty cup from the hands of the bishop, and an ewer and towel from the archdeacon." (See Bingham, book III. ii. 2.)

In Rome seven subdeacons were appointed to assist the seven deacons, and in order to increase them and yet retain the sacred number, they created three classes of them, called—*palatini, stationarii,* and *regionarii.* This rule was not attended to in the other churches.

Q. When were the 'readers' probably first appointed? How were they ordained?

A. The ἀναγνώστης, ὁ ἀναγιγνώσκων, *legens, lector,* i. e. *reader,* has been frequently regarded as institutions by the apostles, and by them derived from the Jewish synagogue. Compare Luke iv. 16; Acts xiii. 15, 27; 2 Cor. iii. 14. It is certain from Justin Martyr (Apol. i. 67) that some person did officiate as a 'reader,' but it does not appear that this was a subordinate officer. Tertullian (de Præs. Hær. c. 41) is the first who distinguishes the 'lector' from the 'episcopus, presbyter, and diaconus.'

In the Greek church imposition of hands was sometimes used at their ordination, but the fourth council of Carthage (A. D. 399) speaks of nothing further than that the bishop should put the bible into the reader's hands in the presence of the people, with these words: "Take this book, and be thou a reader of the word of God: which office if thou fulfil faithfully and profitably, thou shalt have part with those that minister in the word of God." (Bingham, iii. 5, 3.)

Q. Who were the Acolyths in the early Church, and what were their duties?

A. The word ἀκόλουθος, acolythus, *acolyth, acolyte, acolythist,* denotes a servant. The office corresponds to that of the Roman apparitor, or bedellus, pedellus, *a bedel.* It was, for four hundred years, an office peculiar to the Latin Church, and adopted from it by the Greek at a later period. Even when the word does occur in Greek writers, it is only another name for the order of subdea-

cons, but among the Latins it denoted a distinct order. Cornelius says, there were forty-two acolythists, and but seven subdeacons, in the church of Rome. Cyprian also speaks of them frequently in his Epistles, (vii. 34, &c.)

They were the immediate attendants of the bishop and superior ministers, especially in processions and on festive occasions. Their duties in regard to religious worship, and their ordination are thus specified by the fourth council of Carthage (A. D. 399, c. 6): "When an acolyth is ordained, the bishop shall inform him how he is to behave himself in his office; and he shall receive a candlestick with a taper in it, from the archdeacon, that he may understand that he is appointed to light the candles of the church. He shall also receive an empty pitcher, to signify that he is to furnish wine for the eucharist of the blood of Christ." (See Bingham, book iii. chap. 3.)

Q. State the result of Bingham's investigations into the origin and offices of the 'exorcists' in the early Church.

A. He considers:—(1) That exorcists did not at first constitute any distinct order of the clergy; (2) That bishops and presbyters were in the first three centuries the usual exorcists of the Church; (3). That in a certain sense, by prayer, and by resisting the devil, every Christian might be his own exorcist; (4) That exorcists began to be known as a distinct order in the Church in the latter end of the third century.

They were charged with the more especial care of the energumens, and it was their duty to pray over them, and to use the appointed means for their recovery. Their appointment and office is thus described by the fourth council of Carthage (A. D. 399, c. 7): "When an exorcist is ordained, he shall receive at the hands of the bishop a book, wherein the forms of exorcising are written; the bishop saying, 'Receive thou these, and commit them to memory, and have thou power to lay hands upon the energumens, whether they be baptized, or only catechumens.'" (Bing-

ham, book iii. c. 4; Cave, Primitive Christianity, chap. iii. p. 235.)

Q. There were certain officers in the Church who ranked with the clergy. Who were they, and what were their duties?

A. (*a*) Catechists. They did not constitute any order, and their duties were often discharged by the bishops and others of the clergy.

(*b*) Capellani. Capella primarily means a kind of hood, but in the fifth century it began to be used as a name for oratories and private churches. The first instance of such a place of worship occurs in the life of Constantine, who set apart a military tent for this purpose, and it is certain that the succeeding emperors maintained *court preachers*, clerici palatii, who were the ministers, or capellani of these *private* or *court* chapels, which afterwards became very numerous throughout France, Germany, and Italy.

(*c*) Hermeneutici, *interpreters*, were employed to assist the clergy in such churches as were composed of people speaking different languages, and also acted as translators of the bishop's correspondence.

Q. Give a brief notice of some of the officers of the Church who did not belong to the priesthood.

A. Beginning at the lowest, they were:—

(1) The mansionarii, *stewards*, called also *προσμονάριοι*, *παραμονάριοι*, who managed the *church glebes*.

(2) *οἰκονόμοι*, persons appointed by the bishop and archdeacon to assist in managing the church property, especially during vacancies, who were distinct from the stewards of collegiate or other ecclesiastical bodies.

(3) *κειμηλιάρχαι*, *cimeliarchs*, thesaurii, sacellii, sacristæ, treasurers. *Μέγας σκευοφύλαξ*, chancellor of exchequer; *μέγας σακελλάριος*, treasurers of monasteries, &c.

(4) Notarii, *notaries*, who reported the acts of councils, &c., and drew up legal documents.

(5) Apocrysarii, or *responsales*, agents of foreign churches, first at Constantinople, and afterwards at Rome, or elsewhere.

(6) Syncelli, σύγκελλοι, spiritual advisers of prelates, and patriarchs.

(7) Syndici, σύνδικοι, defensores, officers who redressed the wrongs of the poor or injured, and had a general oversight of the rights of the Church.

(8) Patrons, or protectors of the Church; defenders of the faith; and various other titles are enumerated by the writers on christian antiquities. (See Bingham, b. iii. 11.)

Lecture VII.

ON THE CHURCHES AND SACRED PLACES OF THE EARLY CHURCH.

Q. Give the substance of Hooker's remarks on places appropriated to prayer in the Old Testament.

A. "Adam had where to present himself before the Lord (Gen. iii. 8); Adam's sons had whither to bring their sacrifices (Gen. iv. 3); the patriarchs used altars (Gen. xiii. 4); and mountains (Gen xxii. 1); and groves (Gen. xxi. 33); to the selfsame purpose. In the wilderness, the people were commanded by God to make a moveable tabernacle (Ex. xxvi). The like charge was given them against the time they should come to settle themselves in the promised land; 'Ye shall seek that place which the Lord your God shall choose.' (Deut. xii. 5, 7.) When God had chosen Jerusalem, and in Jerusalem mount Moriah (2 Chron. iii. 1), there to have His standing habitation made, it was the chiefest of David's desire (2 Chron. vi. 7; Ps. cxxxii.), to have performed so good a work. After the overthrow of the first house of God, a second was, instead thereof, erected. Besides this temple there were, both in other parts of the land and even in Jerusalem, by process of time, no small number of synagogues for men to resort unto." (Abridged from Hooker, book v. ch. xi. 1; see also Prideaux's Connection, book vi. part 1; Lightfoot's Commentary on the Acts.)

Q. How does Mede controvert the opinion of many Reformed writers, that the primitive Christians met at uncertain and unsanctified places?

A. "The apostle reproving the Corinthians for using prophane banquetings and feastings in a sacred place, says, 'Have ye not houses to eat and drink in?' 'ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;' 'or despise ye the church of God?' Here I take the word ἐκκλησία

or *church*, to note, not the *assembly*, but the *place* appointed for sacred duties, and that from the opposition thereof to *οἰκία*, their own *houses*, 'Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;' 'Have ye not houses to eat and to drink in?' These are places proper for ordinary and common repast, and not the Church or House of God; which is again repeated in the last verse of that chapter: 'Εἴ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω.' 'If any man hunger, let him eat at home.'

"Thus most of the fathers took *ἐκκλησία* in this passage, namely, as most of the words signifying an *assembly* or *company* are wont to be used also for the *place* thereof; as Ἀγορὰ, Βουλὴ, Συνέδριον, *Synagoga*, *Collegium*, &c." (Works, book II. p. 319, Discourses on 1 Cor. xi. 22.)

Q. What is Mede's opinion with regard to the places of worship used by the apostles?

A. "They were some capable and convenient room within the walls or dwelling of some pious disciple, *dedicated* by the religious bounty of the owner to the use of the Church; and that usually an Ἀνώγεον, or Ὑπερῷον, an *upper room*, such as the Latins call *Cœnaculum*, being according to their manner of building, the most large and capacious of any other, so likewise the most retired and freest from disturbance, and next to heaven, as having no other room above it. Such an Hyperoon was the *Cœnaculum Sion*, which was afterwards enclosed with a goodly church, where our Saviour instituted the sacrament of the Eucharist, and afterwards appeared to the disciples (John xx. 21.)" Mede also thinks that *κατ' οἶκον* in Acts ii. 46, ought to be translated *the house* where they met to celebrate the Eucharist, and that the Ὑπερῷον at Troas (Acts xx. 7), and the *ἐκκλησία* at Cæsarea Cappadociæ (Acts xviii. 22), were both churches.

Q. How does Mede answer the objection that "it is not likely, no not possible, they (the Christians) should have any such places (churches), living under a pagan and persecuting state and empire?"

A. (1) As the persecutions of the first two centuries were of no long endurance, so the Churches enjoyed long times of peace and quietness between them. He then quotes Clemens Romanus (Ep. Ad. Cor. i. 40); who in exhorting the Corinthians to preserve order in the church says, "God has ordained both WHERE and by what persons (ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει) he wishes their oblations to be presented;" Ignatius (ad Mag. c. vii.) says, "But being come together unto the same place (ἐπὶ τὸ αὐτὸ), have one common prayer...wherefore come ye all together as unto one temple of God (πάντες οὖν ὡς ἕνα ναὸν συνέρχεσθε Θεοῦ.)" Tertullian also (de Idol. VII. A. D. 198) laments that the Christian should come from making idols into the church (ab idolis in ecclesiam venire), from the workshop of the enemy into the house of God, (in domum Dei).

(2) As five of the persecutions fell in the third century, where there is abundant testimony from Tertullian, Hippolytus (de Antichristo, A. D. 221), Gregory of Neocæsarea (A. D. 252), St Cyprian (A. D. 250), to prove their existence at that time.

(3) As it appears from Theodoret that churches existed in Persia, which was a pagan kingdom, therefore why should they not be built in the civilized Roman Empire?

Upon these arguments, stated at length, he considers the objection to be groundless.

Q. By what names were edifices for public worship distinguished by the early Christians?

A. i. Domus Dei, Ecclesia, *the Lord's house, the Church,* (Tert. de Idol. 7; adv. Valen. c. 2); οἶκος ἐκκλησίας, *the house of the Church,* and τῶν ἐκκλησιῶν οἶκος, *the house of the Churches,* (Eus. E. H. vii. 30, viii. 13, ix. 9); "In dominicum sine sacrificio venis, you who come into the *Lord's house* without a sacrifice," occurs in Cyprian (on Works and Alms, c. 12); κυριακὴ, and τὸ κυριακὸν, the Lord's house, (Eus. E. H. ix. 10; de Laud. C. M. 17); oratoria, προσευκτήρια, εὐκτήρια, οἶκοι εὐκτήριοι, *oratories,* or *houses of prayer* were in early use, but were soon applied to the lesser churches.

ii. Ἀνάκτορον, *basilica, royal palace,* or house of the king, were names transferred to designate churches, especially the large edifices erected by Constantine and other emperors.

iii. Τίτλοι, or tituli, "either from a name metaphorically borrowed from goods belonging to the prince's exchequer, that had some sign imprinted on them, that they might be known whose they were; so the sign of the cross was put on the churches, to make it known that they were marked out and distinguished for God's service: or else they were called tituli, because the respective presbyters did anciently derive and receive their several titles from them." (Philipot's Antiquitas Theologica, p. 10; Baronius, A.D. 112; Mede, book ii. p. 328; Staveley, History of Churches in England, p. 18; Harington on Consecration of Churches, p. 29.)

iv. Τρόπαια, *tropœa,* is used by Eusebius, E. H. ii. 25, and is supposed to refer to the cross which appeared to Constantine, and the Labarum, on which the inscription, τοῦ σταυροῦ τρόπαιον, was inscribed. Τρόπαια and μαρτύριον were also employed to designate churches erected in honour of martyrs.

v. Ναὸς, *a temple,* and βωμὸς, *an altar,* although rejected at first, were after the time of Constantine brought into use; *fanum* and *delubrum* were never adopted, "unless poetically, for the verse sake." (Staveley, p. 14.)

Q. Give a brief account of Christian Churches, (1) from the time of Constantine to Justinian, (A.D. 315—365); (2) from Justinian to the tenth century. From what funds were abbeys built?

A. (1) Constantine ordered all the churches which had been seized during the persecution of Diocletian to be restored to the Christians free of expense, and during his reign we read of the solemn dedication of large churches at Tyre, Jerusalem, and elsewhere. Heathen temples also after their ἐγκαίνια, or dedication, were fitted up for the Christians; but the most remarkable church was that of

St Sophia, which was rebuilt by Theodosius the Great, at Constantinople, in the year 557, and was so magnificent that the emperor is said to have exclaimed, *νενίκηκα σε Σολομών*, "I have surpassed thee, Solomon."

(2) From the fifth to the eighth centuries no churches of any note were built in the East, but in Italy, Spain, France, England, Scotland, and Germany, through the instrumentality of Theodoric (died A.D. 526), the Byzantine style of building was extensively adopted in the architecture of numerous churches. The buildings also of Charlemagne and his successors were regarded as wonders of art and magnificence, but they are not to be compared to the later cathedrals. In the tenth century, owing chiefly to the expectation of the world's coming to an end, and of the approach of the millennium, church architecture was entirely neglected.

(3) During the 11th, 12th, and 13th centuries more attention was paid to church-building, especially to abbeys and monasteries, the money being raised by the sale of indulgences. Pontius, bishop of Arles, set the example, A.D. 1016, and Mauritius, bishop of Paris, also built Notre Dame, and four abbeys, by this means. This plan was chiefly adopted by the popes, &c.

Q. In what form were the early ecclesiastical structures built?

A. They were generally oblong, and sometimes with parallel sides, but more frequently elliptical, like the sides of a ship. The Apostolical Constitutions, ii. 57, direct, *πρῶτον μὲν ὁ οἶκος ἔστω ἐπιμήκης* (i. e. oblong),...*ὅστις ἔοικε νηΐ*. The metaphor of the church being like to a ship was in use in the times of Tertullian, (De Bap. 8, 12; de Pud. 13), and Cyprian. It was a mystical reference to the ark of Noah, and the boat of St Peter. After the time of Constantine the form of a cross was chiefly adopted, *σταυροῦ δίκην, σταυροειδή*, and *σταυρωτά*.

Other forms were *figura dromica*, (*δρομική*), which

may refer either to the rectangular shape, or long galleries running parallel with the walls. The name Trulla, *the shape of a mason's trowel*, in Greek τρουλλὸς, related only to a round circular part of a church or palace, which had other parts to complete the oblong shape. (Bingham, viii. 3, 1.)

Q. What were the usual sites and positions of churches?

A. *Sites*:—(1) The summit of some high hill or elevated ground.

(2) The tombs of martyrs and confessors, which were called μαρτύρια or memoriæ.

(3) Subterranean churches, called κρυπταὶ, cryptæ, oratoria et sacella subterranea, which served both for devotional purposes and for sepulchres of the dead.

Position, or *aspect*. They reversed the order of the Jews, by placing the altar towards the east. The Apostolic Constitutions, ii. 57, direct ὁ οἶκος ἔστω ἐπιμηκὴς, κατ' ἀνατολὰς τετραμμένος, "Let the church be oblong, turned towards the east." But this custom was not universal, as appears from Socrates, E. H. v. 22.

Q. State briefly what was the arrangement and constituent parts of a church from the fourth century.

A. The body of the church was separated into *three divisions*, corresponding to the threefold division of the christian community—the *clergy*, including all the officials; the *faithful*, or *believers;* and the *catechumens:* and to the division of the Jewish temple into the holy of holies, the sanctuary, and the court. The three divisions were—(1) The BEMA, or sanctuary, a sacred enclosure around the altar appropriated to the clergy. (2) The NAOS, or nave, appropriated to the faithful, the lay members. (3) The NARTHEX, or ante-temple, the place of the penitents and catechumens. Some writers, however, divide the narthex into outer and inner, and also reckon the *exedræ*, or outer buildings, as a portion of the church, and thus enumerate five divisions.

Q. By what names was the inner part, or sanctuary, of a church known?

A. It was called the *chorus*, or *choir*, from the clergy chanting the service in it; *βῆμα*, from *ἀναβάινειν, to ascend*, from its being an elevated platform; *ἅγιον, ἁγίασμα, ἁγίων*, sanctum, sanctuarium, sacrarium, because most of the sacred rites were performed there; *ἱερατεῖον, πρεσβυτήριον, διηκόνικον, θυσιαστήριον, altar, ἄβατον, ἄδυτον, not to be entered or trodden.* As kings and emperors alone of the laity were allowed a seat within this enclosure, it was called *ἀνάκτορον, royal palace;* and, lastly, as it was divided from the nave by rails, in the form of network (cancelli), it was called *τὰ ἔνδον τῶν κικλίδων*, locus intra cancellos, *the chancel.* (Theodoret, H. E. v. 18.)

Q. Of what shape was the *Bema* of a church? What did it contain, and for what purposes was it used?

A. It was a semicircular or elliptical recess, with a corresponding arch overhead, and was generally raised above the nave by one or two steps.

Within it was the bishop's throne (*θρόνος, καθέδρα*), which was usually veiled (velata), and on each side of it lower seats for the clergy were placed; hence the expressions, *σύνθρονοι, θρόνοι πρωτοὶ καὶ δευτέροι, θρόνος καὶ συμψέλλια.* In the midst of it stood *the altar of the most holy place, τὸ τῶν ἁγίων ἅγιον θυσιαστήριον, the sacred, mysterious,* or *spiritual table, τράπεζα ἱερά, μυστική, πνευματική*; mensa sancta, or tremenda, *the sacred,* or *awful table.*

The *παρατράπεζον*, mensula, i. e. *side-table*, which was also called *πρόθεσις*, paratorium, oblationarium, sacrarium, or secretarium, on which the deacons placed the alms and elements, was generally placed on the right side, and on the other stood the *σκευοφυλάκιον*, diaconicum bematis, or diaconicum majus, a recess in which the sacramental vessels were deposited until cleaned and removed to the *sacristy*, or gazophylacium magnum, or diaconicum majus.

The relics were placed in this part of the church, and the sainted dead were buried in it.

Q. Mention some of the different appellations which were given to the *nave* of a church.

A. It was called *ναῦς*, or navis, because it denoted the middle, or larger part of the church; and *ναὸς* to distinguish it from the *προναὸς*, or outer part of the building, and the sanctuary. It was also called oratorium populi, because the people met in it for religious worship; *ἐκκλησία*, the *place of assembly*, and quadratum populi, *the quadrangle*, in contrast to the oval of the chancel.

Q. In describing the *nave* of a church, what details are worthy of remark? In what part of the church were the epistle and gospel read?

A. (1) In a central position stood the *ἄμβων*, *ambo*, *βῆμα τῶν ἀναγνωστῶν*, *suggestum lectorum*, or *reader's desk*, so called from *ἀναβαίνειν*, *to ascend*, because it was raised above the level of the surrounding seats. It was sometimes called the pulpitum (pulpit), and tribunal ecclesiæ, in contradistinction to *βῆμα*, or *tribunal chori*. (Cyprian, Ep. 33, 34). The choristers, *κανονικοὶ ψάλται*, were placed near it, and next to them the faithful, and behind them the catechumens and penitents. The females generally sat on the south, and the males on the north of the altar. The scriptures and public documents were read from the *ambo*, but the epistle and gospel were *chaunted* from the (*cornu epistolæ*) south, and (*cornu evangelii*) north side, and the sermon was originally preached from the steps of the altar. At a subsequent period a *suggestum* or *pulpit* was erected in front of the *bema* in the *nave* and surrounded by railings, called *cancelli*.

Q. Describe the position of the *narthex* of an ancient church.

A. It was the outer division of the church within the walls, and called *πρόναος*, *ante-temple*, *πρόπυλα*, *porticus*, or *portico*, and *νάρθηξ*, or ferula, from its oblong shape, resembling a staff, being formed of a narrow oblong

cross section of the church. There were three doors from it into the nave, the middle one of which, immediately opposite the altar, was the grand entrance.

Q. Name some of the outer buildings of an ancient church, and state the uses to which they were applied.

A. The enclosure around the church was called *περίβολος*, *στοὰς*, *περιστῶον*, *τετραστῶον*, *τετράστυλον*, and the enclosed area was called *atrium*, *impluvium*, *αἴθριον*, &c. In it the energumens (see p. 22), and that class of penitents called *προσκλάιοντες*, *flentes*, or sometimes *χειμαζόμενοι*, or *χειμαζόντες*, from standing in the open air, were stationed. The dead were not generally buried in it until the sixth century.

The chief buildings in this area were the *baptisteries*, *βαπτιστήρια*, in which the catechumens were instructed, and ecclesiastical meetings were held; the *diaconicum magnum*, a building in which the robes of the clergy and the sacred utensils were deposited, was also built here. This was also called *κειμηλιαρχεῖον*, *γαζοφυλάκιον*, and *σκευοφυλάκιον*, *vestiarium mutatorium*, and was used by the clergy and people like a modern vestry. The *παστοφόρια*, a name borrowed from the septuagint translation of Ezekiel xl. 17, were buildings attached to churches for the use of the clergy. Libraries and schools were often included in these buildings, as also *Ξενοδοχεῖα*, houses for strangers, and hospitals.

NOTE:—A brief account of the privileges, towers, bells, organs, doors, pavements, walls, and windows of churches in later times, will be given in the Second Part of this work.

Lecture VIII.

THE PENITENTIAL DISCIPLINE OF THE EARLY CHURCH.

Q. By what word do we express the Greek word *μετάνοια*, and the Latin *pœnitentia?* What several things are implied in it?

A. The equivalent English word is 'penitence' or 'repentance,' which implies a change of mind, or a compunction of heart, with all the discipline preparatory or subsequent to it.

"The Greeks (as their expression imports) seem chiefly to have had in view that after-thought, that change of mind, of purpose, and inclination, which is always a considerable branch of this great duty.

"On the other hand, the Latins seem most to have fixed upon that compunction of spirit, that grief of heart, wherewith a true penitent always afflicts his soul. We have followed the latter, and have borrowed our expression from them." (Marshall's Penitential Discipline, Introduction.)

Q. What is meant by 'excommunication,' and whence was the practice apparently derived?

A. An exclusion from the Lord's Supper, and the agapæ which followed it. It originated in the adoption of the discipline of the Jewish synagogue; but it did not, like it, extend to the relations of civil life.

Q. What was understood by 'public penance'?

A. Certain disciplinary conditions, on the completion of which the Church restored to communion those of her members who had previously been excommunicated for unworthiness, and who were desirous of being reconciled and re-united to her body.

Q. In what manner did our Saviour direct the case of a brother trespassing against another to be treated?

To whom did he address himself, and with what promise did he accompany his injunctions?

A. First, There was to be a private admonition; if that did not avail, it was to be repeated in the presence of one or two witnesses. If this method proved unsuccessful, the Church he belonged to was to be interested in the matter; he was to be solemnly convened and rebuked in public. But if nothing of all this would be available, then, as the last remedy, he was to be expelled from it; to be as a heathen man and a publican. (Matt. xviii. 15—17.)

It also appears (Matt. xviii. 1) that He was not addressing the mixed multitude, but His own immediate disciples, and that He gave this promise of the ratification of their decree, "Verily, verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven," (Matt. xviii. 18); and again our Lord, after his resurrection, solemnly renewed these powers by saying, "As my Father hath sent me, even so send I you .... whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (John xx. 21, 23.)

Q. How does St Paul direct the Corinthians to treat offending brethren? What judgment does he pass upon them when excluded from the Church? How did he himself treat two offenders?

A. He first says, "In the name of our Lord Jesus Christ, when *ye* are gathered together ... deliver such an one (the incestuous fornicator) unto Satan for the destruction of the flesh" (1 Cor. v. 4, 5); and again, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, ... or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not *to eat;*" which eating, by referring to 1 Cor. x. 16—18, evidently refers not to eating at ordinary meals, but to the administration of the Lord's Supper. Again in 1 Cor. xvi. 22, St Paul writes, "If any man

love not the Lord Jesus Christ, let him be anathema maranatha."

After the offender is excluded from the Church, he leaves him to the judgment of God, by saying, "What have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Cor. v. 12, 13.)

At a subsequent period he informs Timothy that he has delivered Hymenæus and Alexander unto Satan, that they may learn not to blaspheme. (1 Tim. i. 20.)

Q. What information may be obtained from Clemens Romanus and Hermas relating to the treatment of offenders in the primitive church?

A. Clemens says, "Do ye therefore who laid the first foundation of these broils, submit yourselves to your priest, and be disciplined unto penance (*παιδεύθητε εἰς μετάνοιαν*, 'be instructed unto repentance,' Wake,) bending the knees of your hearts, and laying aside all indecent arrogance of speech, learn to be obedient. For it is better to be found in the flock of Christ little, so you be withal approved there, than to be cast out of his fold for your pride and misbehaviour." § 57.

Hermas says, "Who are they who are rejected from the tower," (which signifies the Church), "and are placed near it, but not in it?" He is answered, "They are such as have sinned, and would afterwards do penance for their fault. They are therefore not put far out, because upon their penitence they may be useful in the fabric." Again, "Do you think," says the person there introduced to Hermas, "that those who do penance are presently forgiven? No! for such must afflict their souls, and humble themselves, and go through many severities; and when they have submitted to everything appointed for them, then perhaps He who made and fashioned them will have mercy upon them, and administer to them some remedy." (Book iii. Simil. 7.)

Speaking of repentance after baptism, he writes, "If any one after that great and holy calling shall be tempted of the devil, and so shall fall into sin, he hath but one repentance;" and again, "To the servants of God there is but one repentance." (Book ii. Mand. 4.)

Q. What indications are there of the existence of a penitential system in Ignatius, Justin Martyr, and Irenæus? How do the Apostolical Canons, Origen, and Tertullian, speak of it?

A. (1) They who denied the authority of the bishop "were to be cut off from the body of Christ;" i. e. were to be excommunicated, and not to be restored until they had made their submission; again he says, "God extends His pardon to all penitents if they come with one accord into the unity of Christ;" (Ignatius, Ep. ad Philad. 8); and again, "It is fit that we should walk more circumspectly for the future; and whilst we have time we should turn to God by repentance;" (ad Smyr. 8).

(2) Justin (Apol. 1, versus finem), says that none are allowed to partake of the Eucharist except such "as live as Christ hath commanded," (Οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν).

(3) Irenæus (Book i. c. 13), mentions that of divers women who had been led away, "some had performed public penance (quædam quidem etiam in manifesto Exhomologesin faciunt), whilst others not abiding the shame of it, and despairing of mercy, have either quite revolted from the faith, or else are wavering and undetermined, and so are neither directly in the Church, nor yet quite out of it;" again, a deacon's wife who had been corrupted, "being brought with much ado to a sense of her crime, passed her whole life in penitential humiliations, and in that solemn Exhomologesis, which was a known attendant upon them."

(4) Almost every canon imposes excommunication as a punishment both upon the clergy and laity, if they transgress so far as even to pray with, or receive an excommunicated person, (see canons 8—13).

(5) Origen writes, (cont. Cels. iii. ed. Ben. t. 1. p. 481), "How severe is the discipline of Christians against offenders, especially against such as offend by incontinence, who are expelled from all communion with us... we Christians lament and mourn for those who yield to lust, or to any other enormity, as lost and dead to God; and upon proof of their change for the better, we receive them again, like persons risen from the dead, though not till after a longer time of trial than that which preceded their first admission into the Christian communion; and even then we receive them upon the condition of their being quite excluded from all office and dignity in the Church of God, since they have happened to behave themselves amiss in it."

(6) Tertullian in his Apology, (c. 39), says, "We are a body formed by our joint cognizance of religion, by the unity of discipline, by the bond of hope. We come together in a meeting and a congregation as before God—we call the sacred writings to remembrance—we strengthen our discipline by inculcating precepts. Here too are exercised exhortations, corrections, and godly censure. For our judgment cometh with great weight, as of men well assured that they are under the eye of God; and it is a very grave forestalling of the judgment to come, if any shall have so offended as to be put out of the communion of prayer, of the solemn assembly, and of all holy fellowship."

Q. If a crime was known to be committed which was thought to deserve a censure, and if the party came not of his own accord, what steps, according to the Apostolical Constitutions, were taken by the Church against the offender?

A. "He was convened by the bishop, first in secret, and if he thereupon submitted and reformed, all was well; otherwise he was to be admonished, and persuaded in the presence of two or three witnesses; and if those endeavours proved ineffectual, the whole Church was to be acquainted with his case, and to be interested in it; and

then if he still continued obstinately resolved against submission after these joint endeavours to mollify him, the highest sentence of excommunication was to be pronounced against him; under which he was to continue, as much disregarded as a mere heathen, until he was softened into submission, and bent to the discipline." (Apostolical Constitutions, book ii. cc. 37, 38, 39, 41.)

Q. The penitents were divided into four classes. What were they, and what steps did they take to be reconciled to the Church?

A. (1) Προσκλαίοντες, flentes, *mourners*, or *weepers*. These were in fact candidates for penance, and were wont to prostrate themselves in the porch of the church, to beg for reconciliation. Tertullian (De Pœnit. c. 9), says, "They were accustomed to fall down at the presbyter's feet, and kneel to the friends of God, and entreat all the brethren to intercede for them."

(2) Ἀκροωμένοι, audientes, *hearers*. These were admitted to the performance of penance, and had their station in the *narthex*, where they were allowed to hear the scriptures read and explained; but they could not join in the common prayers.

(3) Ὑποπίπτοντες, Γονυκλίνοντες, substrati, or genuflectentes, *the prostrators* or *kneelers*. These were stationed near the ambo, and were permitted to hear the prayers offered up, particularly for them, by all the people, and to receive the bishop's imposition of hands and benediction, but only in a kneeling posture. They continued in this class three, and sometimes seven years.

(4) Συνιστάμενοι, consistentes, *by-standers*. They were allowed *to stand* with the believers after the other classes had been dismissed. They were in fact allowed to communicate in prayers, but not to partake of the Eucharist. (See Bingham's Antiquities, book 18, chap. i; Riddell's Manual, iv. 4, 3; Coleman, ch. xvii. 2.)

Q. Who admitted offenders to perform penance, and what negative duties were essentially required of them?

A. The bishop or presbyter. They required, (1) the first three classes to kneel in worship, whilst the faithful were permitted to stand.

(2) That all classes should express their penitential sorrow by a public confession of their sin, with sighs, tears, and lamentations, before the whole Church. (See Cyprian, Ep. 46.)

(3) That during the whole term of penance they should lay aside ornaments, and refrain from all expressions of joy. Eusebius (E. H. v. 28) relates of Natalius, who had been seduced into heresy, "that having put on sackcloth, and covered himself with ashes, he fell at the feet, not only of the clergy, but even of the laity." So also Tertullian de Pœnit. c. 9; Cyprian de Lapsis, and others.

(4) That the males should cut off their hair and shave their beards.

(5) That they should refrain from bathing, feasting, and contracting marriage, during the time of their penance.

Q. With what positive requirements were penitents called upon to comply, in order to obtain pardon? What is the meaning of the word 'ἐξομολόγησις?'

A. They were (*a*) to perform their part at *every* religious assembly. (*b*) To abound in works of love, charity, and almsgiving. (*c*) To attend upon the sick, particularly on those who were afflicted with contagious diseases, and to assist at the burial of the dead. The latter was supposed to be peculiar to the African church.

All these duties were sometimes expressed by the term ἐξομολόγησις, confession, which included not only words, but works; not only sorrow for sin, but a purpose of future amendment.

Q. Enumerate the general principles relating to the restoration of excommunicated members of the early Church to their former standing.

A. (1) The time for the continuance of penance in the several grades, varied from three, to seven, or ten

years; but this depended upon the bishop, and eventually led to the abuse of indulgences.

(2) The penitence was to be legitima, plena, justa, attended both in public and private with lamentations and tears.

(3) In case of dangerous sickness, the bishop, presbyter, or even deacon, if authorised by the bishop, might restore penitents to the Church; but if they recovered, they were to complete their penance.

(4) The clergy who underwent penance were for ever excluded from discharging their official duties; and no one who had been a penitent could afterwards be ordained.

Q. Relate some particulars as to the mode of receiving returning penitents into the primitive Church.

A. (1) The restoration was not only a public act, but performed as a part of public worship. (2) They must be restored by the same bishop, or his successor, as had excluded them. (3) The restoration usually took place in Passion-week, (hence called hebdomas indulgentiæ), and was usually performed by the bishop immediately before the administration of the Eucharist. The individuals, clothed in the garb of penitents, knelt before the bishop in front of the ambo, or the altar, and he admitted them by prayer and imposition of hands. In the case of heretics, the bishop anointed their foreheads, eyes, noses, and ears, with chrism, saying, "This is the sign of the Holy Ghost." (4) There was probably some set form of prayers to be used, but none is extant; the rite was called "dare pacem," and the fifty-first psalm was generally sung. (5) The Eucharist was administered to them immediately after their restoration.

Q. At what period, and for what reasons, were private substituted for public penances? What was the rule with regard to penance for scandalous offences?

A. Leo (A. D. 440) was the first bishop of the Latin Church, who, by express authority and grant, substituted private confession to, and absolution from a priest, for the

public act of the Church; but it appears both from Jerome and Augustine, that this system had been connived at for a length of time. Leo, in a letter to the bishops of Campania, directs them to discontinue the usage of publishing out of a paper the nature of such crimes as had been privately confessed, and that because private confession to the priest was, in his opinion, sufficient to the expiation of guilt; and that although the shrinking from public penance argued a want of faith, yet, lest from fear or shame many might be driven from the advantages of penance, he authorised the change, and from that time the public 'exhomologesis' was comparatively little used. This rule however was only to apply to secret offences; for as to notorious sins, which caused public scandal, especially the sins of idolatry, bloodshed, and uncleanness, he was still of opinion that they should be expiated by public discipline. (See Marshall's Penitential Discipline, ch. iii. sect. 1.)

Q. By what arguments does St Augustine maintain the necessity of public penance?

A. He thus addresses certain guilty parties, "You who have so offended, come in and perform your penance in the face of the Church, that you may have the benefit of its prayers. And let no man here pretend to excuse himself by saying, 'I repent before God, I perform it secretly within my own heart; God will pardon me as knowing my sincerity.' For at this rate, the keys would in vain be given to the Church; and the powers of binding and loosing would signify nothing. And shall we then go about to defeat the gospel, and to vacate the words of Christ? or shall we cheat you with a promise of granting what he hath denied you?" (Hom. 49, c. 3.)

Q. At what period were penitentiary priests established? What was their office?

A. Socrates (E. H. book v. c. 19) relates "that when the Novatians separated themselves from the Church because they would not communicate with those who had lapsed during the persecution under Decius (A. D. 249), the

bishops added to the ecclesiastical canon a penitential presbyter (*κανόνι τὸν πρεσβύτερον τὸν ἐπὶ τῆς μετανοίας*), that they who fell into any sins after baptism might make confession of them before the presbyter thereto appointed." They were abolished by Nectarius, bishop of Constantinople (A. D. 389), and, as Sozomen adds, his example was followed by almost all the bishops of the East; but that they continued in the Western Churches, and chiefly at Rome, to prepare men for the public penance of the Church. (E. H. book vii. c. 16.)

"Their office was not to receive private confessions in prejudice to the public discipline; much less to grant absolution privately upon bare confession before any penance was performed; (which was a practice altogether unknown to the ancient Church;) but it was to facilitate and promote the exercise of public discipline, by acquainting men what sins the laws of the Church required to be expiated by public penance, and how they were to behave themselves in the performance of it; and only to appoint private penance for such private crimes as were not proper to be brought upon the public stage, either for fear of doing harm to the penitent himself, or giving scandal to the Church." (Bingham, Antiq. book xviii. ch. 3; see Gregory Nyssen's Canonical Epistle, and the accounts of Socrates and Sozomen, in the appendix to Marshall's Pen. Discip.)

Q. From whence arose the custom of redeeming public 'Canonical Penance' by pecuniary and other commutations? Of what nature were they?

A. The councils of Ancyra (A. D. 314) and Nice (can. 12, A. D. 325) had intrusted the bishops with a discretionary power of relaxing the penitent's sentence, (*φιλανθρωπότερον τι περὶ αὐτῶν βουλεύσασθαι*), and of shortening the time he should continue under it, as they should observe his behaviour to be more or less deserving. The general council of Chalcedon (can. 16, A. D. 451), empowers every bishop in his own Church to show favour to penitents at his own discretion (*αὐθεντίαν*), and from

this arose the system of indulgences, which were sometimes granted at the intercession of the martyrs in prison, as appears from Cyprian, and sometimes at the request of the civil magistrate. By the 'Penitentiary' of Theodore, archbishop of Canterbury, A.D. 668, a penitent, "Instead of living for a year upon bread and water, was to sing fifty psalms upon his knees, or give a certain sum to the poor, or procure a presbyter to say mass for him, or to prostrate himself one hundred times upon the ground, and at each prostration to repeat a Pater-noster." The ecclesiastical laws of king Edgar (A.D. 967) mention "the building of churches, and endowing them; the making of bridges and mending the public roads; the repetition of so many psalms, and especially liberal alms, as the known ways of buying off canonical penance." (See Marshall's Pen. Dis. c. 3, § 2; Bingham, book XVIII. ch. iv. § 7; Hart's Eccl. Records, p. 253; and for the Exhomologesis of the early Church, Bishop Kaye's Tertullian, p. 251, and Dodgson's Translation of Tertullian, p. 376.)

Q. Mention the five external means of grace by whose ordinary use the early Church conveyed a remission of sins. How may they be classed, and how far are they authoritative?

A. (1) The absolution or great indulgence of baptism. (2) The absolution of the Eucharist. (3) The absolution of the word and doctrine. (4) The absolution of imposition of hands and prayer. (5) The absolution of reconcilement to the Church and her communion by a relaxation of her censures.

The first two may be called sacramental absolution; the third declaratory; the fourth precatory; and the fifth judicial absolution.

"All of them are authoritative, so far as they are done by the ministerial authority and commission which Christ has given to his Church, to reconcile men to God by the exercise of such acts and means as conduce to that

end in a subordinate and ministerial way according to his appointment." (Bingham, Antiq. book XIX. ch. i. § 2.)

Q. Of what nature according to the 'ancients' was the absolution granted by the ministry of the Eucharist?

A. To those who had never lapsed it conveyed a pardon for their venial sins; and to penitents, who had lapsed, it was an absolution from their greater sins, and a loosing of the bonds of excommunication, without any other formality attending it. "Such penitents as are ready to leave the body shall have the communion without the reconciliatory imposition of hands," (Council of Orange, A. D. 441); but if they recovered they were to complete their penance, and not to hold themselves reconciled without imposition of hands also. (Concil. Carth. IV. cc. 76, 78, A. D. 348; see also Eus. E. H. VI. 45; and Bingham, Antiq. XIX. 1, 3.)

Q. How far is absolution by the administration of the Word and Doctrine declaratory and effective? Why?

A. It is partly declarative, and partly operative, both in penitential discipline, and out of it, because Christ's ministers are authorized to declare to mankind the terms of reconciliation and salvation, and thus produce faith and repentance, which are the terms of salvation, and the means whereby they obtain remission of sins; "for faith cometh by hearing, and hearing by the word of God." Again, they have power to declare to an individual, when according to the best of their judgment they discern in him the necessary conditions of salvation, that he is in a salvable state. Hence as the word of reconciliation is committed to Christ's ministers, they are said to be instrumental in reconciling men to God, and procuring their remission of sins.

Q. What were the words of indicative form of absolution, and when was it introduced into the Church?

A. It consisted of the words 'Ego te absolvo,' 'I absolve thee,' instead of the deprecatory form, 'Christ

absolve thee.' It was not used until the twelfth century, as has been shewn by Morinus (de Pœnitentia, VIII. 8—13), and also by bishop Usher from the works of Thomas Aquinas. (Answer to the Jesuit's Challenge, p. 89.)

Q. In what sense, according to Bingham, may the indicative form of absolution be allowed?

A. (1) As an act of jurisdiction by freeing a penitent from excommunication. (2) When the words 'Ego te absolvo' are interpreted to mean no more than the declaration of God's will to a penitent sinner, that upon the best judgment the priest can make of his repentance, he esteems him absolved before God, and accordingly pronounces and declares him absolved. (3) It may be used in the performance of any external act of the ministry, which is used as a means to obtain remission of sins of God: as in the administration of Baptism or the Eucharist. Our Church has not appointed the indicative form of absolution to be used in all these senses, but only once in the office of the sick. (Bingham, Antiq. book XIX. chap ii. § 5.)

Lecture IX.

ON THE JEWISH RELIGIOUS SERVICES, AND THE FORMS OF PRAYER USED BY THE EARLY CHURCH.

Q. Upon what grounds do we base the use of precomposed forms of prayer?

A. (1) Because the ancient Jews used them. (2) Because our Saviour sanctioned their use, by habitually attending the Jewish services, and by teaching his disciples the Lord's Prayer. (3) Because the Apostles used precomposed forms. (4) Because the early Christian writers testify to this fact.

Q. Shew that the ancient Jews joined in precomposed set forms of prayer.

A. As we have no certain account of the practice of the Jews before the time of Moses, there is no need to enter into an argument to ascertain their custom with regard to forms of prayer.

The first recorded instance of their using it between the Exodus and the return from the captivity, occurs in Exodus xv., which records the song of thanksgiving which Moses composed after the destruction of the Egyptians in the Red Sea.

That this was a precomposed form of prayer to God is evident:—(1) Because its style is highly poetical, and according to Josephus it was written in hexameter verse (ἐν ἑξαμέτρῳ τόνῳ), and because it appears from ver. 1, that as Moses and the people sang it, they must all have learnt the words and the tune. (2) Miriam and the women joined in the song, and accompanied it with their timbrels and with dancing, ver. 20. Wherefore, unless Moses and all the men and women broke forth simultaneously into the same *extemporaneous* words, and sang them (alternately according to Philo and ver. 21) in the

same tune, and were accompanied by the women with the same extemporaneous instrumental music and dancing, we must conclude that this song was a precomposed form of prayer.

Deut. xxi. 7, 8. The elders of the cities of refuge were to use the precomposed form of prayer, "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people Israel's charge." And in Judges, ch. v., Deborah and Barak sang a form, many parts of which were addressed to God. David appointed the "Levites to stand every morning to thank and praise the Lord, and likewise at even," 1 Chron. iii. 30; a custom which Solomon continued, and which was restored after the captivity (Nehem. xii. 24, 45, 46). But, independent of other proofs, Josephus (A. 7, 10) expressly affirms that the Psalms of David were then sung.

In fact, it is allowed that the Jews had set forms of worship for all parts of divine service, and that Christ and his Apostles joined in them. It is also known that both in the service of the temple, and in the service of the synagogue, which differed in many respects from each other, there was a certain constant form of words in which the public prayers were offered up.

Q. What were the constituent parts of the Jewish temple-worship in the time of our Saviour?

A. In the daily temple-service, previous to the offering of the sacrifice, the president called upon them to pray. In their first prayer they acknowledged the benefits they had received from God, and earnestly supplicated him for power to walk as he had commanded them. After this they rehearsed the ten commandments, and repeated their phylacteries, which were composed of four portions of scripture (Ex. xiii. 3—10, xiii. 11—16; Deut. vi. 4—9, xi. 13—21) written on separate pieces of parchment. After reading their phylacteries at the time of

offering of incense, they repeated three or four prayers more. After these things the priests lifted up their hands and uttered this blessing: "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." (Numb. vi. 24.) To which the people answered, "Blessed be the Lord God, the God of Israel, from everlasting to everlasting."

After this blessing, the meat-offering and the drink-offering were offered, and then began the singing of psalms and the music. The constant and ordinary psalms which they sung were these: on the first day of the week, Ps. xxvi., on the 2nd, Ps. xlviii., 3rd, Ps. lxxxii., 4th, Ps. xciv., 5th, Ps. lxxxi., 6th, Ps. xciii., and on the Sabbath-day, Ps. xcii.; on this day also, as there was an additional sacrifice appointed (Numb. xxviii. 9), the Levites sang in the morning the song of Moses in Deut. xxii., and in the evening that other song of Moses in Ex. xv.

Besides this, there was an additional sacrifice appointed on the first day of the year, called the Feast of Trumpets (Numb. xix. 1), and at this time they sang Ps. lxxxi., and at the evening service Ps. xxix.

Also at the Passover, besides many other forms, they used to sing the hymn called the Egyptian Hallel, because it was sung in remembrance of their delivery out of Egypt, which consisted of the 113—118 Psalms. And this, as some observe, was sung at the beginning of every month, and on the Feast of Dedication, and the Feast of the Weeks, and the Feast of Tabernacles. And the latter part of it is generally supposed to be the hymn which our Saviour sung with His disciples at the conclusion of His last supper.

Q. In what did the service of the synagogue differ from that of the temple, and what were the component parts of this service?

A. There were no sacrifices, but only these three things: I. Prayers. II. Reading of the Scriptures. III. Preaching and expounding them.

I. Their *public* prayers were all by stated forms. Among these the most ancient and solemn were those which were called *Shemoneh Esreh*, that is, *the eighteen prayers*, which are said to have been appointed by Ezra and the great synagogue from the time of the captivity. Another prayer was afterwards added, against the Christians.

II. The reading of the Scripture was of three sorts. (1) The Kiriath Shema. (2) Reading of the Law. (3) Reading of the Prophets.

(1) The Kiriath Shema consisted of the reading of three portions of Scripture. The 1st, Deut. iv. 4—9; 2nd, Deut. xi. 1—13; 3rd, Numb. xv. 37 to the end. And because the first of these portions in the Hebrew Bible begins with the word *Shema*, i. e. *hear*, they called all these together the *Shema*, and the reading of them *Kiriath Shema*, that is, the *reading of the Shema*.

This reading is accompanied with several prayers and benedictions, both before and after it.

(2), (3) The five books of the law were divided into fifty-four sections, most probably by Ezra, and one of them was read in their synagogues every sabbath-day, the last section of Deuteronomy being read on the sabbath of the Feast of Tabernacles. When Antiochus Epiphanes forbid them to read the law, they substituted fifty-four sections of the prophets in their place; and when the Maccabees restored the reading of the law, a section of each was read. This appears from Acts xiii. 15, for when St Paul entered the synagogue at Antioch in Pisidia, it is said, that "he stood up to preach, after the reading of the law and the prophets," and in v. 27, St Paul distinctly says, "that the prophets were read at Jerusalem every sabbath-day."

III. The expounding of the Scriptures was performed at the time they were read, and the preaching to the people from them after the reading of both the law and the prophets was finished. Thus when our Saviour taught

the Jews at Nazareth, he was called upon as a member of that synagogue to read the lesson for the day out of the prophets, and he expounded it immediately afterwards; but at all other places he taught the people by discourses after the reading of both the law and the prophets was over; and from Acts xiii. 15, it appears that St Paul acted in the same manner. (Lightfoot, Temple-service, chap. 9, sect. 4; Prideaux, Connection of Scripture History, part 1, chap. 6; see also Bingham, Antiq. book XIII. chap. 5, sect. 4; Hammond's View of the Directory, p. 136.)

Q. How many times in a week, and how many times a day, did the Jews attend the synagogue service? How much of the law and the prophets was read at each time? How often were the prayers to be repeated?

A. On Mondays, Thursdays, and Saturdays, besides on fast and feast-days, and in the morning, evening, and night of each day.

The law being divided into portions for each week, on Monday they began to read half of the portion for that week, and on Thursday the remainder; and on Saturday, the sabbath-day, they read the weekly portion over again, both morning and evening. And when the reading of the prophets was added to that of the law, they read them in the same order.

They also attended the synagogues three times on each of these days to pray unto God, that is, in the morning at the time of the morning sacrifice, and in the evening at the time of the evening sacrifice, and at the beginning of the night, because till then the evening sacrifice was still burning on the altar.

The *nineteen prayers* were to be repeated thrice either publicly or privately every day, by every person of age, and the *Shema* every morning and evening by all males of free condition; but the women and servants were excused. (See Deut. vi. 7, xi. 19.)

Q. How does it appear that the Apostles joined in the use of the Lord's Prayer?

A. Our Saviour commanded his disciples to use it, because in St Matthew vi. 9, he uses the word *οὕτως*, which in strictness means *so*, or *thus;* but even if it means *after this manner*, yet he afterwards, when his disciples requested him to *teach them to pray as John had also taught his disciples*, prescribed the use of these very words, expressly bidding them, *When ye pray, say, Our Father*, &c. Luke xi. 1, 2, i. e. he gave them this peculiar form, as a badge of their belonging to him; according to the custom of the Jewish doctors, who always taught their disciples a peculiar form to add to their own. (Wheatley, Introduction to Comm. on Com. Prayer; Lightfoot, vol. ii. p. 158.)

Objection I.:—If our Lord had intended that this prayer should be used as a set form, He would not have added the *doxology*, when He delivered it at one time, as it is recorded in St Matthew, and omit it when He delivered it upon another occasion, as in St Luke.

Answer. It is by no means a settled point that the doxology in St Matthew is a part of the original text; and the objection is equally strong on the supposition that the prayer was intended as a directory for prayer. The utmost that can be concluded is that our Saviour does not insist upon the use of the doxology in all cases.

Objection II.:—The words of this prayer are improper to be used now; because therein we pray that God's kingdom may *come now*, which came many ages since, viz. at our Saviour's ascension into heaven.

Answer. It is true that the foundation of God's kingdom was then laid; but as the greatest part of mankind are not yet included in it, and we know that they must be included in it, the prayer is as appropriate as ever it was. And with regard to those parts where Christianity already prevails, there can be no impropriety in praying that they may act up to their belief.

Objection III.:—(1) Supposing our Saviour did prescribe it as a form, yet it was only *for a time*, till they

should be more fully instructed, and enabled to pray by the assistance of the Holy Ghost.

(2) That before Christ's ascension, the disciples had asked nothing *in his name*, whereas they were taught, that after his ascension they should offer up all their prayers in his name. Now this prayer, say the objectors, having nothing of his name in it, could not be designed to be used after his ascension.

(3) Therefore, though we read in the Acts of several prayers made by the Church, yet we find not any intimation that they ever used this form. (Ch. i. 24, ii. 42, iv. 24, &c.)

ANSWER. (1) If this prayer was not commanded to be used for ever, and therefore we may discontinue it, the same rule must apply to all things in the Scriptures, which are not expressly declared by our Saviour to be binding for ever, and thus we lay aside every ordinance on the same plea.

(2) We can only offer the prayer to God at all in the name, i.e. the mediation of Christ; for it is only through Him that we can call God our Father, and are heirs of God, and joint-heirs with himself.

(3) To the third, we might as well say, that the Apostles did not baptize in the name of the Father, Son, and Holy Ghost, as the command to do that was equally binding as to use this prayer. But besides, except in Acts i. 24 and iv. 24, we are only told that they prayed, without any mention of their imitating the Lord's Prayer; and even in these passages there is no proof of their prayers being offered up in the name of Christ.

Q. How would you prove that the Apostles and primitive Christians joined in the use of divers precomposed set forms of prayer, besides the Lord's Prayer and Psalms?

A. (1) As to the Apostles, we are told that Peter and John, after they had been threatened, and commanded not to preach the Gospel, "went to their own company, and reported all that the chief priests and elders had said

unto them. And when they heard that, they lift up their voice to God with one accord, (οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, Acts iv. 23, 24), and said, Thou art God, &c."

Now as "the whole company lift up their voice with one accord," and therefore used these words with audible voices at the same time, this must have been a precomposed form.

Objection. (1) It is possible that one only might do so in the name of all the rest, who joined mentally with him, though not in an audible manner.

Answer. (1) Scripture never attributes that to a whole congregation or multitude, which is literally true of a single person only, except in such cases as when the thing related requires the consent of the whole multitude, but could not conveniently be performed or done by every one of them in their own person.

Again, the adverb ὁμοθυμαδὸν, 'with one accord,' is so placed that it cannot be joined to any other verb except ἦραν, and hence the idea that one person acted for them all is not tenable.

Objection. (2) The apostles having had no notice of St Peter's coming, it is impossible that any form could have been composed to suit the occasion, as this did.

Answer. (1) The adversaries ought to answer our argument, more than we their objection. (2) There is nothing in the prayer but what might have been in daily use under the circumstances, when men were threatening the preachers of the gospel, and the miraculous gifts were continued in the Church, and there is no reason to think that the whole congregation was inspired to utter the words simultaneously.

Objection. (3) The Scriptures, when they relate what was spoken under similar circumstances, mean only that they each separately used words to this effect.

Answer. As they joined vocally in this prayer, if each used his own words, the confusion would be like that

at Ephesus, and the writer would hardly have thought it seemly to attempt to record the prayer uttered under such circumstances. How much more reasonable is our explanation!

Q. Bingham says, "There can be no public prayer, but it will be a set form, at least to the congregation." Give his reasons.

A. "For though we suppose the minister to pray extempore, and vary the method, the form, and the phrase, every time he prays; yet, to make it common prayer to a congregation, it will be a form to them, though a new form every time, in spite of all contradiction. And I have often wondered that discerning men should not observe this, before they charged all forms of prayer as void of the spirit, or a stinting of the spirit; since if they were so, extemporary forms would be as much stinting the spirit of the congregation as any other; and, perhaps, in some measure, more so, since in stated forms, which every one knows beforehand, men may be supposed to make them their own hearty prayers by preceding meditation; whereas, in extemporary forms, every man must wait until he hears what is said, and then join in that form, or else not pray at all, but only privately by himself, not in public or common prayer jointly with the rest of the congregation." (Antiq. book xiii. ch. v. sect. 1. See Hooker, Eccl. Pol. v. 26.)

Q. Shew from Scripture that the Apostles and primitive Christians joined in the use of psalms, and consequently had precomposed forms of prayer.

A. St Paul and Silas when in prison, "prayed and sang praises to God" (Acts xvi. 25); and as the other "prisoners heard them," they must have done so audibly and contemporaneously, otherwise they would have disturbed each other.

Again, St Paul blames the Corinthians, because, when they came together, "every one had a psalm, had a doctrine," (1 Cor. xiv. 26), where it is evident he blames them for creating confusion by their not all joining in the same psalm; and we may presume that they attended to his exhortations, as we find in his second Epistle they had reformed their abuses.

Thus also in his Epistle to the Ephesians, (v. 19) the

Apostle exhorts them "to speak to themselves with psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." And he bids the Colossians (iii. 16) "to teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord." From all which texts of Scripture we must necessarily conclude, that joint psalmody was instituted by the Apostles, as a constant part of divine worship; and as a great portion of these hymns and psalms are prayers to God, we may conclude from this that the Apostles and primitive Christians did join in the use of precomposed forms of prayer.

Q. Shew the probability that the Apostles did not commit to *writing* any form for the administration of the Eucharist.

A. (1) The variety of ceremonies shews that the Apostles established no fixed and perpetual laws with regard to sacred rites, nor ever committed to writing any fixed form, manner, or number of prayers, which at all times and places should accompany the celebration of the Eucharist.

(2) This is evident also from the *profound silence* of the *earliest periods.* For if the shortest imaginable liturgy of this kind had existed, it would have been inserted in the *series* of the sacred Scriptures, or at least Pope Damasus, or Pope Gelasius, would have classed it with the Apocryphal writings; Origen, Eusebius, and Jerome, who were the most indefatigable searchers after ancient books, would surely not have omitted to notice them: the Fathers and Councils would not have passed them over in silence, but would have produced them to confute the heretics, and have refuted their errors from the very liturgies of the Apostles. From arguments of this kind we conclude that the Apostles never committed any liturgies to writing.

(3) If any such form had been committed to writing by the Apostles, the Churches of the first four centuries would have preserved it everywhere in the identical words which they used, as they did the Acts of the Apostles and

the other Scriptures, nor would any one have dared to add to, or subtract from them. But we all know that Basil epitomised the liturgy of James, that Chrysostom altered its form, and substituted other prayers, as Proclus his successor shews in his work "De Traditione Divinæ Liturgiæ."

Tertullian (De Corona Militis) treats of the two sacraments of Baptism and the Eucharist, and in c. 4, thus argues, "If you were to demand the passages of Scripture which authorize these and other modes of discipline, you will find none. Tradition will be put forward to you as their origin, custom their confirmation, faith their observer." If a written form of Apostolic Liturgy had then existed, why should he, when treating of the eucharistical rites, appeal to tradition, and not to the writing? Cyprian also, in his epistle to Cæcilianus, appeals to tradition for the custom of mixing water with the eucharistical wine. The archbishop of Carthage then was ignorant of the Liturgy of James: otherwise he would have proved his point at once, as the Quinisextan Council (can. 32) appealed to this very Liturgy to refute the Armenians, who used water only at the Eucharist. Even in the fourth century, Basil the Great, bishop of Cæsarea in Cappadocia (De Sp. c. 27), was not only ignorant of the existence of Apostolic Liturgies, but gives reasons why the Apostles left no Liturgies in writing.

Q. What appears to have been the original of stated forms of divine service? Who appointed them, and why are their remains imperfect?

A. Such forms as were of Divine institution were no doubt always used without any variation; *e. g.* the form of Baptism, the Lord's prayer, the singing of psalms, the forms of benediction, such as, "The Lord be with you;" "The grace of our Lord Jesus Christ," &c.; but it is equally clear that the heads of the different Churches arranged the services as they thought proper, only keeping to the analogy of faith and sound doctrine; expressed the creeds as was

most suitable to their peculiar circumstances; and ordered such rites and ceremonies as were calculated for the edification of their congregations. As these forms were only in force in particular dioceses, and were little known beyond them; as they were probably known more by practice than by writings, for we never read of the heathen persecutors finding any of them; as even service-books of after-ages exist only in fragments; and lastly, as the ancient forms were altered to suit the wants of subsequent periods: all these reasons easily account for the fact, that the remains of the forms of Divine service of the early Church are so scanty and imperfect.

Q. How is it proved that the Churches of whole provinces gradually conformed to the order of Divine Service used by the metropolitans?

A. We first discover the rudiments of this in the French Churches; for, in the council of Adge, a canon was made about the year 506, "that one and the same order should be equally observed in all churches of the province, in all parts of Divine service;" and subsequent councils ordered, "that in the celebrating Divine offices, the provincial bishop should observe the same order as was observed by the metropolitan;" and again, "the same order of psalmody shall be kept in all churches." About the same period, (A. D. 517), the council of Gironde made a decree that in the whole province of Catalonia, "the same order of mass, and custom in psalmody, and other ministrations, should be observed in all churches of the province, as was observed in the metropolitan church;" again, the council of Toledo ordered uniformity in order that they might neither offend the weak, nor appear to ignorant or carnal men to have any schism in the Church. At length, when new kingdoms sprung up out of the ruins of the Roman empire, national forms of Divine offices were used in all the churches of these several nations.

Q. What evidence is there of the use of set forms of prayer in the second century?

A. (1) Pliny says that "the Christians were used to meet on a certain day, before it was light, and sing a hymn (carmen dicere) alternately to Christ, as God" (see p. 7): this must have been a precomposed hymn, and there is no reason for thinking that the rest of their service would not be so also.

(2) Ignatius (see Lect. on Ecc. Hist. p. 38) is said to have introduced the custom of singing hymns in praise of the Holy Trinity alternately into the church of Antioch, and as he composed these hymns, and in his epistle to the Magnesians he orders them "to do nothing without the bishops and the presbyters; nor attempt anything agreeable to their private fancies; but when they met together at one place to have one prayer and supplication" (*μία προσευχὴ, μία δέησις*, ch. vii.), it is not improbable that he meant to enjoin them to adhere to the form of prayers agreed upon by the bishops and presbyters of that church.

(3) Lucian (see p. 6) describes that at his going into one of the Christian assemblies, "he heard that prayer which began with the Father, and ended with the hymn of many names, (*τὴν εὐχὴν ἀπὸ πατρὸς ἀρξάμενος, καὶ τὴν πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθείς*. Philop). He is supposed to allude to the Lord's Prayer, and to one or other of the doxologies, "Glory be to, &c." or, "Glory be to God on high, &c."

(4) Justin Martyr (see Lect. on Ecc. Hist. p. 44) speaks of the Christians using at their assemblies *κοινὰς εὐχὰς*, 'common prayers,' which some contend were prescribed forms; and again he says, that in the Christian assemblies the presiding minister (*ὁ προεστὼς*) offered up prayer and thanksgiving, as far as he was able (*ὅση δύναμις αὐτῷ*), and that hereupon the people answered Amen! Now these Greek words may mean, 'with as loud a voice as he could command,' or, as the old Latin translation renders it, 'totis viribus,' or, 'as well as he could, to the best of his ability,' which latter meaning is supposed to favour the use of extemporary prayers; but as Gregory Nazianzen

(E. H. p. 152) applies ὅση δύναμις to singing the hymn of Moses, and as Justin lived among Jews, and was familiar with the set forms with which our Saviour and his Apostles complied, without condemning them, this phrase cannot prove anything against the use of them by Christians. (See Falkner, Libertas Ecclesiastica, book i. chap. 4, sect. ii.; Comber, Origin of Liturgies, ch. ii. p. 47.)

(5) Irenæus (Lib. i. c. 1; see Lect. on E. H. p. 54), says that the Valentinians (E. H. p. 58) quoted the words "εἰς πάσας τὰς γενεὰς τῶν αἰώνων τοῦ αἰῶνος, for ages of ages," which either refer to the Gloria Patri, or the conclusion of some thanksgiving, to prove the truth of their system of æons.

(6) Clemens Alexandrinus (Stromata, vii. c. 6; see E. H. p. 55) speaks of the congregation using "φωνὴν τὴν κοινὴν, a common voice," in their prayers, and also of a form of absolution used by the Valentinians.

(7) Tertullian says (De Bap. c. vii.; see E. H. p. 48), "that they used the Lord's Prayer as a form enjoined by Divine command;" "that the form of baptism was appointed by Christ to be always in the name of the Father, and of the Son, and of the Holy Ghost;" and also that the Church observed various rites and ceremonies nowhere enjoined in Scripture. (See Bingham, Antiq. book xiii. ch. 5, sect. v.)

Q. Tertullian (Apology, c. xxx.) says, "We Christians, without a prompter, because we pray from the heart (*sine monitore, quia de pectore,*) are ever praying for all kings." Shew that this does not mean to pray extempore.

A. If the people prayed simply according to their own conceptions, then the minister had no power to dictate to them his conceptions, so that all public prayer must cease; but the words may mean either first, that they prayed *memoriter*, saying their prayers by heart, and needing no prompter, as the heathens did; in which sense it is an argument in favour of liturgies: or, secondly, that they prayed sincerely from the heart, and freely out of the loyalty of their own heart without compulsion, contrary to the hollow exclamations of the heathen populace; who required to be bribed with largesses, and even to be prompted, before they would cry out in the accustomed form, "De nostris annis tibi Jupiter

augeat annos," as Hamond Lestrange and Dr Comber interpret it; which seems to be the truest sense; so that it remains no argument against liturgies, unless a man will say, there can be no such thing as sincerity and heartiness in a form of prayer; which would be to condemn the whole Catholic Church in the time of Tertullian; from whose testimonies it is evident that forms were generally used in most parts of Divine service. (See Bingham, Antiq. book xiii. v. 5; Dodgson's Translation of Tertullian, p. 70; Bishop Kaye's Tertullian, ch. vi. p. 411.)

Q. Quote the substance of the testimony of writers of the third century to prove that 'set forms' of prayer were then in use.

A. (1) Origen (see Lect. on E. H. p. 59), in his eleventh homily upon Jeremiah, mentions one of the prayers which was in constant use in the Church; and in the sixth book against Celsus, he says, "The Christians used the ordered or prescribed prayers (ταῖς προσταχθείσαις εὐχαῖς ... χρώμενοι), as became them, continually, night and day."

(2) St Cyprian (for an account of Cyprian and his works, see Lect. on E. H. p. 57) testifies, that not only was the Lord's Prayer used as a form, but that in the administration of the Sacraments certain set forms were always used.

(3) Firmilian (E. H. p. 58) speaks of a certain woman "who took upon her to consecrate the Eucharist with the venerable invocation and ceremony of predication, then commonly used in the Church." He adds that she also used in baptizing the common and appointed interrogatories.

(4) Gregory Thaumaturgus (E. H. p. 60) left the Neocæsareans a form of Divine Service to which "they would not suffer one ceremony, or one word, or one mystical form, to be added." (Basil, de Spir. Sanct. c. xxix.)

(5) It appears from a complaint of the council of Antioch against Paul of Samosata, (E. H. p. 83), that certain hymns had been long used in the church.

NOTE:—It is needless to carry the evidence further, as from the writings of Arnobius, Lanctantius, Eusebius, Athanasius, &c. it is manifest that in their time regular set forms of worship were in general use everywhere.

Q. How does Hooker disprove the common conceit, that to serve God with any set form of common prayer is superstitious?

A. "As though God himself did not frame to his priests the very speech wherewith they were to bless the people, (Numb. vi. 23); or as if our Lord, even of purpose to prevent this fancy of extemporal and voluntary prayers, had not left us of his own framing one, which might remain both as a part of the church liturgy, and serve as a pattern to frame all other prayers with efficacy, yet without superfluity of words. If prayers were no otherwise accepted of God than being conceived always new, according to the exigence of present occasions; if it be right to judge him by our own bellies, and to imagine that he doth loathe to have the self-same supplications often iterated, even as we do to be fed every day without alteration or change of diet; if prayers be actions which ought to waste away themselves in the making; if being made to remain that they may be resumed and used again as prayers, they be but instruments of superstition: surely we cannot excuse Moses, who gave such occasion of scandal to the world, by not being contented to praise the name of Almighty God, according to the usual simplicity of God's Spirit, for that admirable victory given them against Pharaoh, unless so dangerous a precedent were left for the casting of prayers into poetical moulds, and for framing of prayers which might be repeated often, although they never had again the same occasions which brought them forth at first." (Eccl. Pol. v. xxvi. 2.)

Lecture X.

OF THE HABITS AND GESTURES, AND OF THE DAYS OF DIVINE SERVICE OF THE EARLY CHURCH.

Q. How can it be shewn from analogy and tradition that even in the first three centuries some clerical dress was worn during the celebration of Divine service?

A. (1) It is probable from analogy that the Apostles and early Christian teachers would in their ministration adopt in some degree at least the dresses of the Jewish priesthood; in fact, Hegesippus, as related by Eusebius, (E. H. ii. 23), says that St James "never wore woollen, but linen garments." Eusebius also, in his notice on a fragment of the letter of Polycrates, the bishop of Ephesus, to Victor, bishop of Rome, says, that "St John was a priest that bore the sacerdotal plate," (*ὅς ἐγενήθη ἱερεὺς, τὸ πέταλον πεφορηκὼς*, E. H. iii. 31, v. 24), and Epiphanius refers to Eusebius and Clemens Alexandrinus, and says that James the brother of our Lord "wore the sacerdotal plate upon his forehead," (*πέταλον ἐπὶ τῆς κεφαλῆς ἐφόρεσεν*, Hæres. 78, 29, 2).

(2) It is but reasonable to suppose that the clergy would not, at a time when they were scarcely tolerated by the state, publicly wear distinctive garments; but as we know that they had expensive vessels and ornaments for their churches, it is not improbable to suppose that they also had vestments for the officiating clergy.

(3) It appears from Clemens Alexandrinus (A. D. 192—217, Pæd. iii. 11) that the *whole assembly* were to engage in public worship 'in a becoming dress,' *ἐστολισμένοι κοσμίως*, and also from the Apostolical Constitutions, and the Mystical Catechism of Cyril of Jerusalem, that great ceremonies were used in the administration of the sacraments of Baptism and the Eucharist. Surely the

minister at the font and altar would not be the only person there in his usual dress!

Q. What evidence is there to shew that the clergy in the fourth century ministered in peculiar dresses?

A. (1) Constantine the Great gave a rich vestment embroidered with gold to Macarius, bishop of Jerusalem, to be worn by him when he administered the sacrament of Baptism.

(2) Athanasius (see Lect. on E. H. p. 114) was accused of laying a tax on the Egyptians to buy linen vestments (*πλάττονται κατηγορίαν . . . περὶ στιχαρίων λινῶν*, Athanas. Apol. ii.; *χιτωνίων λινῶν φόρον*, Sozomen, ii. 22) for the church, which charge presupposes that they were then in common use.

(3) St Jerom (see E. H. p. 4) says, "What harm or enmity, I pray, is it against God, if I use a more cleanly garment? If a bishop, presbyter, or deacon, or any other of the ecclesiastical order, come forth in a white vestment when they administer the sacraments?" (Contra Pelag. i.) He says also, in his epitaph upon Nepotian, "that Nepotian, for his ordinary wearing, used the *pallium*, 'the cloak that was in common use among Christian philosophers:' but in his ministrations he used a tunicle (tunicam), which he ordered his uncle Heliodore to send as his legacy to St Jerom." (Ep. iii. ad Heliodor.)

(4) St Chrysostom (see Lect. on E. H. p. 154) writes, "Their (the deacons') honour, crown, and glory, did not consist so much in their walking about the church in a white and shining garment, (*λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα*), as in their power to repel unworthy communicants from the Lord's table" (Hom. 77, al. 73, in Matth. p. 705); Sozomen also, alluding to an assault made upon St Chrysostom's church, says, "The priests and deacons were beaten and driven out of the church, as they were in the vestments of their ministration" (*ὡς εἶχον σχήματος*, viii. 21).

(5) Nazianzen (see E. H. p. 152) represents the

deacons standing ἐν εἵμασι παμφανόωσιν, 'in their bright and shining garments;' and in his will he leaves to his deacon a κάμασον, and a στιχάριον, which was a surplice or white garment worn during Divine service.

(6) The council of Loadicea (Canons xxii. xxiii. A. D. 361) forbids subdeacons, singers, or readers, to use the ὠράριον, which was worn by bishops, presbyters, and deacons. The fourth council of Carthage (c. xli. A. D. 399) forbade the deacons the use of the white surplice, *nisi in sacro ministerio*, except in the discharge of the ministerial office. In this and in the similar decrees of the councils of Braga and Toledo, a distinction is clearly indicated between the *official garb*, and *ordinary attire*.

NOTE:—There is nothing to shew what were the peculiar forms of the vestments of the clergy of the first five centuries, but it is probable that in the sixth century the ancient Greek and Roman costumes were adopted both when ministering in church and in civil life: (1) Because from having been superseded by the barbarian invasions, they were recommended for their antiquity, and were hallowed by previous use. (2) Because their use prevented the adoption of the garb of the monks to which they were so much opposed. (3) The assumption of this costume was greatly facilitated by being combined with the insignia and ornaments of the Jewish priests. The bishops, patriarchs, and metropolitans, adopting the *pallium* of Tertullian, called ὠμοφόριον, and the monks the τετράγωνον of Greek writers, which was afterwards known as their *cappa* or cowl.

Bellarmin has ascertained that with a few characteristic changes, the distinctive badges of the several orders had remained substantially the same. This costume was originally white, and, notwithstanding a temporary change to black robes at Constantinople, has always been the prevailing colour during Divine service. In the seventh and eighth centuries, red, blue, and green, were worn as clerical vestments. Innocent III. prescribed white, the emblem of purity, for confessors and young people, red as a suitable memorial of apostles and martyrs, green for Sunday and feast-days, and black for fasts, funerals, lent, &c.; violet also was worn at particular periods of the year.

Q. What postures were observed by the early Christians in their addresses to, and adoration of, God?

A. Four kinds were generally practised and allowed:

(1) Standing. (2) Kneeling. (3) Bowing. (4) Prostration. Sitting, which some add as a fifth, was never allowed as an ordinary posture of devotion,

Q. At what parts of the year did the primitive Christians stand up at their prayers? What was their reason? Give your authorities for your explanation.

A. On the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Saviour's resurrection. An author, who assumes the name of Justin Martyr (Quæst. et Respons. ad Orthodox. quæst. cxv.), quotes Irenæus, who derives it from Apostolical authority, for this custom. Tertullian speaks of its having been handed down from ancient tradition (De Cor. Mil. c. iii.) Clemens Alexandrinus (Strom. vii.) mentions it, and Peter, bishop of Alexandria, agrees with him. At length the council of Nice ratified the custom. (Canon xx.) Epiphanius, Jerome, Augustine, Basil, and others, concur in mentioning this as the usual custom; and there is no evidence of any subsequent change having been made. The council of Trullo, in the year 692, and the third council of Tours in 813, make mention of it.

The fourth council of Carthage (A. D. 399) commands those who are performing penance to kneel at these times as well as at others.

Q. How does it appear that the early Christians were ordinarily in the habit of kneeling when they prayed?

A. As they were commanded to stand at the prayers on the Lord's day, and on the fifty days between Easter and Pentecost, it is probable that they ordinarily knelt on other occasions. As our Saviour "kneeled down, and prayed," (Luke xxii. 41); as St Stephen, St Peter, and St Paul (Acts vii. 59, 60, ix. 40, xxi. 5; Eph. iii. 4) did the same; and Clemens Romanus (1 Ep. Cor. 48), Hermas (Past. p. 1, Vis. 1), Tertullian, &c. speak of its being usual, there can be no question of this having been the custom.

Q. On what occasions did the early Christians (1) bow the head, and (2) prostrate themselves on the ground?

A. (1) Chiefly when they received the bishop's or priest's benedictions, and in all direct and formal addresses to God for his mercy and favour on the people. Thus the catechumens, energumens, candidates for baptism, and penitents, after the prayers appointed for each class of them were finished, bowed their heads to receive the blessing.

(2) Prostration was only used in cases of deep humiliation, as in the case of Theodosius the Great, mentioned by Theodoret, and in cases of returning apostates. (Socrat. iii. 13; Theod. v. 18, al. 19.)

Q. Shew that sitting was no allowed posture of devotion amongst the early Christians.

A. Some authors, depending upon a false interpretation of a passage in Tertullian (de Orat. c. xvi.), who says "quod adsignata oratione adsidendi mos est quibusdam," think that sitting is a proper position for prayer; but the whole passage runs thus: "Moreover I see not clearly the reason why it is the custom with some, *prayer being concluded, to sit down:* unless if that Hermas, whose writing is commonly entitled 'The Shepherd,' having finished his prayer, had not sat down upon his bed, but had done something else, we might insist upon the observance of this also. Surely not: for even 'when I had prayed and set down upon my bed' (Past. l. 2, Procem.), is put simply in the course of narration, not as a model of discipline. Otherwise one must pray nowhere save where there is a bed: nay, one will act contrary to the writing (scripture), if he sit down on a chair or a bench." He adds: "Moreover seeing that the heathen do likewise, in sitting down after praying to their puppets (sigillaribus), it deserveth to be blamed in us, were it only that it is observed in the case of idols." It would appear then, that so far from sitting being a proper position for prayer, that he adds, "that doing so under the eye of the Living God is an irreligious act, the Angel of Prayer still standing by, unless we are reproaching God for that our prayer has wearied us."

Again, they say that the Apostles received the communion at its first institution in a sitting posture, whereas they were lying along on beds or couches. (For a full discussion of this question, which will recur in the consideration of the rubrics of our own Communion Service, see, amongst other authors, Falkner's Libertas Ecclesiastica, ch. 3, "Of devout and becoming Gestures in the Service of God;" Daillé, de Objec. Cult. Relig. lib. II. c. ii.)

Q. Mention briefly some of the ceremonies used by the early Christians at their entrance into their churches.

A. (1) They washed their hands and face, in token of innocency and purity; a custom mentioned by Tertullian, (de Orat. c. 13), by Eusebius (E. H. x. 4), by Chrysostom (Hom. 52, in Matth. &c.), and for this purpose fountains and cisterns were commonly set in the courts before the churches, and afterwards in the porches. (2) In some places the people pulled off their shoes. (3) Persons in authority invariably laid aside their insignia of office. (4) The men uncovered their heads, and all complied reverently with the usual regulations, which were enforced by the deacons. (5) Mede, in his discourse on Psalm cxxxii., says, "What reverential guise, ceremony, or worship, they used at their ingress into God's house, in the ages next to the Apostles (and some I believe they did), is wholly buried in silence and oblivion. The Jews before them used to bow themselves down before the mercy-seat. The Christians after them, in the Greek and Oriental churches, have, time out of mind, and without any known beginning thereof, used to bow in like manner, with their posture toward the altar, or holy table, saying that of the publican in the Gospel, 'God be merciful to me a sinner;' as appears by the Liturgies of St Chrysostom and St Basil, and as they are still known to do at this day. Which custom of theirs, not having been found to have been ordained or established by any decree or canon of any council, and being so agreeable to the use of God's people in the Old Testament, may, therefore, seem to have been derived to them from very remote and ancient tradition."

Q. How does it appear that the 'Ancients' in their devotions uncovered their heads, and lifted up their hands towards heaven, sometimes in the form of a Cross?

A. In accordance with St Paul's injunction the men prayed with the head uncovered. Tertullian gives another reason also: "We pray looking up, with hands spread open, because without guilt, with head uncovered, because

we are not ashamed" (Apol. xxx.); whereas, the women remained covered. Again, he says, "that they usually prayed with their arms expanded, and their hands lift up to heaven, sometimes in the form of a cross, to represent our Saviour's passion" (non attolimus tantum manus, sed etiam expandimus e Dominica passione) de Orat. c. 11.

Q. Prove that the primitive Christians worshipped toward the East, and give reasons for their doing so.

A. This custom was derived from the ceremonies of Baptism, in which they renounced the devil with their faces to the West, and then they turned about to the East, and made their covenant with Christ; for which reason they worshipped God after the same way that they had first entered into covenant with him. The chief authorities are—

I. Tertullian, who says, "The suspicion of our worshipping the sun arises from hence, because it is well known that we pray towards the quarter of the East" (Apol. i. 16); and again, (contra Valen. iii.), he says, "The East was the figure of Christ; and therefore both their churches and their prayers were directed that way." Clemens Alexandrinus says, "They worshipped toward the East, because the East is the image of our spiritual nativity, and from hence the light first arises, and shines out of darkness; and the day of true knowledge, after the manner of the sun, arises upon those who lie buried in ignorance." (Strom. vii.) And St Augustin affirms (de Serm. Dom. in Monte, lib. ii. c. v.), "When we stand at our prayers, we turn to the East, whence the heavens, or the light of heaven arises."

II. Another reason given by some is, "that the East was the place of paradise, our ancient habitation and country, which we lost in the first Adam by the fall, and whither we hope to be restored again, as to our native abode and rest, in the second Adam Christ our Saviour." Gregory Nyssen (Hom. v. de Orat. Dom.), Basil (de Spirit. Sanct. c. xxvii.), the Apostolical Constitutions (lib. ii. c. 57), and others, give this reason.

III. Another reason was, "that the East was the most honourable part of the creation, as being the seat of light and brightness."

IV. Lastly, because "Christ made his appearance on earth in the East, and then ascended into heaven, and there will appear again at the last day."

All these have reference to the ceremonies used at baptism.

Q. Why did the ancient Christians bow at the name of Jesus?

A. Because the Jews blasphemed and reviled the name of Jesus, calling him a blasphemer, a magician, and an impostor, not only in Judæa, but also sent emissaries to all the synagogues in the world, to tell them that a certain impious and lawless sect had risen up under one Jesus, a Galilean impostor, (*αἵρεσις τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου*), as Justin relates in his Dialogue with Trypho. The custom is also supposed to be used in opposition to the Arians and other heretics, who held erroneous views of our Saviour's nature.

Q. How often in a week did the early Christians meet for public worship?

A. It is supposed that whilst the Jewish temple stood the Christian assemblies were held every day; for we read of the Apostles going up to the temple at the hour of prayer (Acts iii. 1), and of their "continuing daily with one accord in the temple, and breaking bread *κατ' οἶκον*" (Acts ii. 46): but it appears (from Acts xx. 7; 1 Cor. xvi. 2), that their more solemn meetings were held on the first day of the week, or the Lord's day. Pliny mentions their meeting one day of the week only (see page 7). Justin Martyr says, "that on the day called Sunday there was a general meeting of all that lived both in city and country," (*τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται*); but as it was customary at a subsequent period for the Christians of the city and country to hold a general assembly on the

Lord's day, and for those of the city to meet on other days besides, Pliny and Justin may allude only to this greater assembly; or perhaps the Christians, to avoid persecution, might hold only one public assembly during the week.

Q. What is the meaning of 'stationary days?' When and upon what authority were they instituted?

A. On the Wednesday and Friday of every week a half-fast (semi-jejunium) was kept, which terminated at three in the afternoon. These were voluntary fasts, and the days were called dies stationarii. Wednesday being selected, because on that day the Jews took counsel to kill our Lord, and Friday, because that was the day on which our Lord suffered. They were observed on the authority of tradition, and the name is derived from the military term *statio*, from their keeping guard like soldiers (si statio de militari exemplo nomen accipit; nam et militia Dei sumus. Tert. de Orat. c. xix.) Clemens Alexandrinus speaks of the fasts of the fourth and sixth days, or Wednesdays and Fridays (τῆς τετράδος καὶ τῆς παρασκευῆς. Strom. vii.) Tertullian says, "Why do we set apart the fourth and sixth days of the week for our stations?" (cur stationibus quartam et sextam sabbati dicamus? de Jejun. c. xiv.) Epiphanius and the Apostolical Constitutions derive the origin of these fasts from Apostolical institution, which, as Beveridge observes, is a good authority for their antiquity. (Epiph. Hæres. lxxv. sect. vi.; Const. Ap. vii. c. xiv.; Bever. Cod. Can. Vindic. lib. iii. c. x. sect. ii.)

Lecture XI.

ON THE MORNING AND EVENING PRAYERS, AND THE LITURGIES OF THE PRIMITIVE CHURCH.

Q. Give reasons for supposing that the early Christians held assemblies for public worship every day.

A. As the Church had in Tertullian's time the opportunity of keeping solemn festivals for fifty days together, and as the stationary days, Wednesday and Friday, were regularly observed, there is no reason to suppose that morning assemblies might not be held every day. Cyprian assures us that "they received the Eucharist every day;" and he thinks, with Tertullian, that the petition, "Give us this day our daily bread," in the Lord's Prayer, refers to a daily participation of the Eucharist. These necessarily presuppose a meeting for its administration; and as it was always accompanied with prayers, there must have been a public assembly for the purpose every day.

Q. From what circumstances does Bingham conjecture that the primitive Christians had public assemblies for prayer every evening?

A. Cyprian mentions that some persons communicated in the evening after supper, and this would undoubtedly be accompanied by evening prayer; after him the Apostolical Constitutions not only mention an evening assembly, but give an order of prayer for it. The council of Laodicea distinctly orders the same prayers to be used at the afternoon and evening services.

The Greeks called it λυχναψία, and the Latins *lucernarium*, because it generally commenced about the time of lighting the lamps. It was also styled *sacrificium vespertinum*, or the evening sacrifice, and *missa vespertina*.

Q. At what period, and among what class of Christians, do the 'canonical hours' appear to have had their origin?

A. Tertullian (de Jejun. c. x.) in disputing, as a Montanist, against the Catholics, mentions the third, sixth, and ninth hours of prayer; but he does not intimate that either of the parties observed these hours in their public assemblies, nor does Cyprian, who recommends them to Christians in their private devotions, even hint that the Church had then authorized them by any rule. The monasteries of Mesopotamia and Palestine, in the fifth century, introduced the custom of meeting publicly at these hours for performing their psalmody and devotions; but the monks of Bethlehem were the first who appointed regular services for them, and Bona (de Psalm. xi. 1) clearly proves that the *completorium*, or 'bed-time service,' which was first introduced by Benedict in the sixth century, was utterly unknown to the ancients as distinct from the *lucernaris*, or 'evening service.' Hence it would appear that the 'canonical hours' were gradually introduced into the eastern monasteries, and from them at a subsequent period into the Church.

St Jerom says that the monks "sung the psalter in order; in the morning, at the third, sixth, and ninth hours; and at evening and at midnight," (Epitap. Paulæ, ep. xxvii. c. x.), and St Chrysostom tells us, "They had their midnight hymns, their morning prayers, their third, and sixth, and ninth hours, and, last of all, their evening prayers." (Hom. xiv. in Tim.)

Q. What rule do the Apostolical Constitutions lay down for bishops with regard to the canonical hours?

A. "Ye shall make prayers. In the morning, giving thanks to the Lord, because he hath enlightened you, removing the night, and bringing in the day: at the third hour, because at that time the Lord received sentence from Pilate: at the sixth, because in it he was crucified: at the ninth, because all things were shaken when the Lord was crucified, and shuddered with horror at the audacity of the impious Jews, not enduring the insult that was put upon their Lord: at evening giving thanks, because He

hath given the night to be a rest from our daily labours: at cock-crowing, because that hour brings the welcome news of the day, to work the works of light." (Lib. viii. c. 34.)

Q. To what separate events in our Saviour's history have the canonical hours been supposed to refer by modern writers?

A. "He was born, and He rose again at midnight. At Prime (or 7 A. M. according to our reckoning) He was brought before Pilate. At the third (or 9 A. M.) He was devoted to crucifixion by the Jews, and scourged. At the sixth (or noon) He was crucified. At the ninth (or 3 P. M.) He expired. At vespers He was taken down from the cross; at which hour He had the day before eat the Passover, washed his Apostles' feet, and consecrated the Eucharist. At Completorium, or Compline, He endured the agony in the garden."

Q. Describe the order of a Morning Service, as prescribed in the Apostolical Constitutions.

A. (1) It began with the sixty-third Psalm (according to our arrangement), "O God, thou art my God; early will I seek thee," which is called 'the morning psalm' (ὀρθρινὸς ψαλμὸς).

(2) Immediately after this, without mention of any other psalmody, or the reading any lessons out of the Old or New Testament, follow the prayers for the several orders of catechumens, energumens, candidates for baptism, and penitents, which were performed partly by the deacon's προσφώνησις, 'bidding' the people pray; and repeating the several petitions they were to make for those several orders of men; and partly by the bishop's invocation or benediction said over them, as they bowed down to receive the blessing before their dismission.

(3) When these several orders were sent away, there followed the prayers, which, on the Lord's day, began the communion service; and which, upon that account, were usually styled εὐχαὶ πιστῶν, 'the prayers of the faithful,'

or communicants; because none but those who had a right to communicate in the Eucharist might be present at them. These were the prayers for the peace of the world, and all orders of men in the Church, which always went before the consecration of the Eucharist. And though there was no consecration of the Eucharist on these ordinary days, yet these several prayers were always used in the daily morning service.

(4) After the prayer for the whole state of the Church was ended, and the deacon had said, "Keep us, O God, and preserve us by thy grace," which concludes the former prayer, he exhorted the people to pray for peace and prosperity the day ensuing, and all their lives, in this manner:—

"Let us beg of God his mercies and compassions, that, this morning and this day, and all the time of our pilgrimage, may be passed by us in peace and without sin: let us beg of God that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves, and one another, to the living God, by his only-begotten Son."

(5) Immediately after this common prayer of the deacon and people together (the deacon having bid the people commend themselves to God), the bishop makes this commendatory prayer, which is then called *εὐχαριστία ὀρθρινὴ*, 'the morning thanksgiving,' and is in the following words:—

"O God, the God of spirits, and of all flesh, with whom no one can compare, and who art above all need, that givest the sun to govern the day, and the moon and the stars to govern the night: look down now upon us with the eyes of thy favour, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god. We have not chosen unto ourselves any new god (*θεὸς προσφατὸς*) among us, but thou the eternal and immortal God; O God, who hast given to us our being through Christ, and our well-being (*τὸ εὖ εἶναι*) through him also, vouchsafe, by him, to make us worthy of everlasting life, with whom, unto thee, be glory, honour, and adoration, in the Holy Ghost, world without end. Amen."

After this the deacon bids them bow their heads, and receive the imposition of hands, or the bishop's benediction, which follows under the title of χειροθεσία ὀρθρινή, 'the imposition of hands in morning-prayer,' in the form of words here annexed:—

"O God, faithful and true, that shewest mercy to thousands and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all stand in need of, since all things serve thee; look down upon this thy people, who bow their heads unto thee, and bless with thy spiritual benediction: keep them as the apple of an eye; preserve them in piety and righteousness, and make them worthy of everlasting life, through Christ Jesus, thy beloved Son, with whom, unto thee, be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen."

This said, the deacon dismisses the congregation with the usual form, Προέλθετε ἐν εἰρήνῃ, 'Depart in peace.' (Abridged from Bingham, Antiq. book xiii. ch. ix.)

Q. In what particulars did the Evening differ from the Morning Service, according to the Apostolical Constitutions?

A. (1) The hundred and forty-first Psalm, according to our version, "Lord, I call upon thee: haste thee unto me; and consider my voice, when I cry unto thee," &c. called τὸν ἐπιλύχνιον ψαλμὸν, 'the evening psalm,' was substituted for the sixty-third, "O God, thou art my God; early will I seek thee," &c. of the morning service.

(2) After this psalm was ended, then followed the same prayers for the catechumens, energumens, penitents; and common prayers for the world and the Church, that were used in the morning service: but after them the deacon bid the people pray in a certain form for the evening, which is styled προσφώνησις ἐπιλύχνιος, 'the evening bidding prayer,' which is in these words:—

"Help us, and raise us up, O God, through thy Christ. Having been raised up, let us pray for the mercies of the Lord, and his compassions; let us pray for the angel of peace; (τὸν ἄγγελον τὸν ἐπὶ τῆς εἰρήνης, referring, it is supposed, to the distribution of the offices of the angels into different departments);

for things which are good and convenient; for a Christian end; that this evening may pass in peace and without sin; and that the whole course of our life may be blameless. Let us commend ourselves, and one another, to the living God, through his Christ."

Then let the bishop pronounce this prayer.

"O God, who art without beginning and without end, the maker and governor of all things through Christ, the God and Father of him before all things, the Lord of the Spirit, and King of things intellectual and sensible, (καὶ τῶν νοητῶν καὶ αἰσθητῶν βασιλεύς, et eorum quæ intelligi ac sentiri possunt rex. Cotelerius), thou that hast made the day for works of light, and the night to give rest to our weakness; for the day is thine, and the night is thine; thou hast prepared the light and the sun; do thou now, most kind and gracious Lord, receive this our evening thanksgiving. Thou that hast led us through the length of the day, and brought us to the beginning of the night, keep and preserve us by thy Christ; grant that we may pass this evening in peace, and this night without sin; and vouchsafe to bring us to eternal life through thy Christ; through whom be unto thee glory, honour, and adoration, in the Holy Spirit, for ever. Amen."

After this, *the deacon bids the people* κλίνατε τῇ χειροθεσίᾳ, 'bow down to receive the benediction with imposition of hands,' and the bishop says:—

"O God of our fathers, and Lord of mercy, who by thy wisdom hast created man a rational being, and of thy creatures upon earth most dear unto thee, who hast given him dominion over the earth, and of thy good pleasure hast made us to be kings and priests; the one to secure our lives; and the other thy lawful worship:—Be pleased now, O Lord Almighty, to bow down and shew the light of thy countenance upon thy people, who bow the neck of their heart before thee; and bless them by Christ, by whom thou hast enlightened us by the light of knowledge, and hast revealed thyself unto us: with whom is due unto thee, and the Holy Ghost, the Comforter, all worthy adoration from every rational and holy nature, world without end. Amen."

The deacon then says, Προέλθετε ἐν εἰρήνῃ, 'Depart in peace.' (Const. Apost. viii. 36, 37.)

Q. What is meant by the 'προσευχὴ ἑωθινὴ,' mentioned in the Apostolical Constitutions?

A. It is a prayer or hymn appointed for the morn-

ing; but as it is placed among many other private prayers, it was probably only intended for private use. Other writers call it 'the hymn,' and 'the angelical hymn,' and 'the great doxology,' from the first words of it, "Glory be to God on high," which was the angels' hymn at our Saviour's birth. The following is the original, and Bingham's translation, slightly modified:

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία· αἰνοῦμέν σε, ὑμνοῦμέν σε, δοξολογοῦμέν σε, προσκυνοῦμέν σε διὰ τοῦ μεγάλου ἀρχιερέως· σὲ τὸν ὄντα Θεὸν, ἀγέννητον ἕνα, ἀπρόσιτον μόνον· διὰ τὴν μεγάλην σου δόξαν· κύριε βασιλεῦ ἐπουράνιε, Θεὲ Πάτερ παντοκράτορ· Κύριε ὁ Θεὸς ὁ Πατὴρ τοῦ Χριστοῦ, τοῦ ἀμώμου ἀμνοῦ, ὃς αἴρει τὴν ἁμαρτίαν τοῦ κόσμου· πρόσδεξαι τὴν δέησιν ἡμῶν· ὁ καθήμενος ἐπὶ τῶν Χερουβίμ· ὅτι σὺ μόνος ἅγιος· σὺ μόνος Κύριος Ἰησοῦς, Χριστὸς τοῦ Θεοῦ πάσης γενητῆς φύσεως, τοῦ βασιλέως ἡμῶν· δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας. Constitut. lib. vii. c. 47.

Glory be to God on high, and in earth peace, good-will towards men. We praise thee, we laud thee, we glorify thee, we worship thee through the great High-Priest, thee the true God, the only Unbegotten, whom no one can approach for thy great glory, O Lord, heavenly king, God the Father Almighty: Lord God, the Father of Christ, the immaculate Lamb, that taketh away the sins of the world, receive our prayer, thou that sittest between the Cherubims. For thou only art holy, thou only art the Lord, O Jesus, the Christ of God for all created nature, our King; by whom, unto thee, be glory, honour, and adoration.

Athanasius directs virgins to sing, early in the morning, the sixty-third Psalm, and the song of the Three Children, and when it is light to say this psalm, "Glory be to God on high; on earth peace, good-will towards men. We laud thee, we bless thee, we worship thee;" and what follows, (de Virg. Tom. ii. p. 122, ed. Ben.) It was always used in the Communion Service, (although not in the same form exactly, as we shall see in the Second Part). St Chrysostom says that it was used daily at morning prayer, and in the beginning of the sixth century, according to Mabillon, it was sung in Gaul at Matins,

every Lord's-day, Easter-day, and the greater festivals. Smith (of the Greek Church, p. 224) says that it makes up a necessary part of the morning devotion of the Greek Church, upon Sundays, and the other more solemn festivals, and, indeed, on all other days.

Q. What is the form of doxology prescribed for the Evening Prayer by the Apostolical Constitutions? What is it styled?

A. It is styled Εὐχὴ ἑσπερινὸς, an 'evening prayer,' or 'thanksgiving;' but it is uncertain whether it was intended for public or private use. It is in these words:

Αἰνεῖτε, παῖδες, Κύριον· αἰνεῖτε τὸ ὄνομα Κυρίου· αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε, διὰ τὴν μεγάλην σου δόξαν· Κύριε βασιλεῦ, ὁ Πατὴρ τοῦ Χριστοῦ, τοῦ ἀμώμου [ἀμνοῦ,] ὃς αἴρει τὴν ἁμαρτίαν τοῦ κόσμου· σοὶ πρέπει αἶνος· σοὶ πρέπει ὕμνος· σοὶ δόξα πρέπει τῷ Θεῷ καὶ Πατρὶ διὰ τοῦ Υἱοῦ ἐν Πνεύματι τῷ παναγίῳ, εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν. Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου· ὃ ἑτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. Constitut. Lib. vii. c. 49.

"Praise the Lord, ye servants; O praise the name of the Lord. We praise thee, we laud thee, we give thee thanks for thy great glory, O Lord our king, the Father of Christ, that spotless Lamb, that taketh away the sin of the world. All praises, and hymns, and glory, are justly rendered unto thee, our God and Father, through thy Son, in the most Holy Spirit, in all ages, world without end. Amen. Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii. 29—32.)

Q. Give the derivations and meanings of the words Liturgy and Mass.

A. The word Liturgy is derived from the Greek λειτουργία, which is compounded of the two words λειτὸν public, and ἔργον, a work or office, and denotes any public office or ministry. Plato, Aristotle, and Demos-

thenes, use it in this sense. But as no action or ministry can be more public than that of a priest officiating in divine service, the ancient fathers and ecclesiastical writers denoted by it that service which was used in the celebration of the Eucharist, and joined with it the epithet *mystic* or *sacred;* the Greek fathers always did so, but the Latin only sometimes. The name was afterwards applied to the *context* and order of the service, and even to the book itself in which the rites were prescribed, the title being prefixed and the name of the author added, as the Liturgy of Antioch, of Basil, of Chrysostom, and others.

The Latins, even from the earliest periods, called the *sacred Liturgy* by the name of *Missa,* which is not a Hebrew, as Baronius and others imagine, but a Latin word, derived from the missa, or missio, or dimissio, of the people. From *missa* came *missale,* or the order of performing the *missa,* which was also called the *Sacramentarium.*

NOTE:—In this Lecture, under the name of the Liturgy, we shall understand the order of the prayers, lessons, and ceremonies, which were used in the celebration of the Eucharist.

Q. To what four classes may all the ancient Liturgies be reduced? Give their names, and state the districts in which they were used.

A. (1) *The Great Oriental Liturgy,* which prevailed in all churches from the Euphrates to the Hellespont, and thence to the southern extremity of Greece.

(2) *The Alexandrian,* or the ancient Liturgy of Egypt, Abyssinia, and the country extending to the westward along the Mediterranean sea.

(3) *The Roman,* which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa.

(4) *The Gallican,* which was used throughout Gaul, and the whole of Spain, and probably at Ephesus, until the fourth century. (Palmer's Origines Liturgicæ, p. 8.)

Q. Discuss the question whether any written Liturgies were extant in the first four centuries.

A. If any written Liturgy had been extant in the time of Tertullian he would have mentioned it, when treating of the Eucharist (de Cor. Mil.); and Cyprian, when contending that water ought to be mixed with the wine at the Eucharist, would not have appealed to tradition only for his authority (Ep. ad Cæcilium); neither would St Basil have said that no written Liturgy had been left by holy men, (Invocationis verba in ostensione panis Eucharistiæ, et poculi benedictionis, quis Sanctorum nobis scripto reliquit. De Sp. Sanct. c. 27), and assign as a reason for it, that it was necessary to take this precaution, in order to insure secrecy with regard to the rites of the Eucharist. (Pulchre quidem illi, nimirum docti arcanorum venerationem silentio conservare. Nam, quæ intueri fas non est initiatis, quomodo conveniebat horum doctrinam publicitus circumferri scriptam. Basil lib. c. § 6.) It is even asserted that the Creeds were never written, but were only committed to memory, and why not the Liturgy also, especially as Gregory the Great affirms that the Apostles consecrated the elements at the Eucharist by using only the Lord's prayer?

To this it is answered, that the writings of Justin Martyr, Tertullian, and other fathers, shew that long prayers, including those for the emperor and the Roman senate, were in use. Origen and Cyprian, and especially Cyril in his Lectures, also shew that this was the case. Now at the time these Catechetical Lectures were written Cyril was only a presbyter and teacher of the catechumens, and therefore, as his own was not written, he must have referred to the ancient Liturgy of Jerusalem, which was in use not later than the third century. He does not indeed distinctly quote the prayers themselves, yet it cannot be denied that the prayers and rites occupied a considerable space of time, and were interspersed with the responses of the people; therefore, to say nothing of the Apostolical Constitutions, which are allowed to belong at latest to the commencement of the fourth century, it was

a moral impossibility that all these prayers should have been recited by memory, and for all things to be done according to St Paul's direction, (1 Cor. xiv. 40). Again, if St Basil and St Chrysostom reformed and curtailed the Liturgies then in use, they must have been in use from an earlier period, and there would have been no greater difficulty in committing their abbreviated forms to memory than the former extended Liturgies, but we know that they committed them to writing.

To the argument, why were not the ancient Liturgies produced to convince the heretics of their errors? it may be answered, that if these books were not written by the Apostles, but only composed by private individuals for the use of particular Churches, and therefore without Apostolic authority, what conviction would they have conveyed to the mind of a heretic? was it not much more satisfactory to appeal to the unbroken tradition of what the Apostles used to do? In fact, there was no reason why the clergy should not, for their own use at least, have committed their Liturgical forms to writing, especially in times of quietness. Justin, for instance, has pretty accurately described the mode of administering the Lord's Supper, and Tertullian and others have left us copies of their Creeds.

It is also supposed that Gregory's letter has been misinterpreted, but at most, it only proves what the Apostles did when in circumstances of difficulty.

Q. Did St James compose the Liturgy which is attributed to him?

A. Allatius, Bona, Bellarmin, and Prosper Lambertinus, receive the Liturgy of James of Jerusalem as genuine. They ground their belief upon the unbroken tradition of the Greek Church, which always received it. They say that Basil the Great reduced it to a compendium; that Chrysostom added some and omitted other prayers from it; that Cyril of Jerusalem transferred a great part of it into his fifth Mystagogical Catechism; and that the Synod

of Trullo (Can. 32.) produced it to refute the custom of the Armenians in using water only for the Eucharist. They also say that the Syrians agreed with the Greeks in holding that St James wrote the first Liturgy, and affirm that the other Liturgies were framed in accordance with it. John Maro, in the sixth or seventh century, and others in their commentaries upon it, allege that this tradition had come to them in an unbroken order from the times of the Apostles.

On the other side, Cardinal Perron, Natalis Alexander, Dupin, Le Nourry, and other ritualists, reject it as supposititious, and this is generally allowed to be the true statement, because the author quotes many passages from the epistles of St Paul, which were not written in the lifetime of St James. Bellarmin, in answer, says "that this Liturgy had been so enlarged by subsequent writers, that it was very difficult to distinguish what really was written by St James." Why not say the whole was falsely attributed to St James? The word *homousion* does not occur once in it. Were the fathers at Nice ignorant of this fact? Was Macarius a successor of James at Jerusalem? Was Eusebius, that diligent reader of books, ignorant of it when he could allege nothing at first against the word, except its being new and unheard of by the fathers? Why did he so carefully investigate the works of the ancient fathers when he could at once have proved his point from an Apostle? Why did no one appeal to it? Why were the learned bishops content with the evidence of Dionysius of Rome and Dionysius of Alexandria? Evidently because the Liturgy of St James was not then written, or because they knew it to be supposititious.

And even if it be granted to the learned men who hold this opinion, that the word *homousion* was used by some fathers before the time of Arius, at least it was not used in the Eucharistic service. Surely such great controversies could not have arisen about it if the eastern

Christians, and especially the Greeks, had clearly known that the word was hallowed by being used in a Liturgy well known amongst them.

And lastly, to what purpose did the Constantinopolitan fathers labour to convict the Macedonians of error, when they could easily have been silenced by the following prayer of the Liturgy of St James?

"O Lord our God, the incomprehensible word of God, of one eternal and inseparable substance (homousion) with the Father and the Holy Ghost, accept the immortal and seraphic hymn at thy holy and unbloody sacrifices." (Abridged from Krazer, de Liturgiis.)

Q. Give a brief historical account of the great Oriental Liturgy. What different Liturgies have been included under this name, and where did they prevail?

A. It includes, first: *The Liturgy of Antioch*, which prevailed from beyond the Euphrates to the Mediterranean, and from Cappadocia to Arabia. Secondly: *The Liturgy of St Basil of Cæsarea*, which in the fourth century prevailed from the Hellespont to the Euphrates, and, with the exception of proconsular Asia, Phrygia, and some maritime provinces, over the whole of Asia Minor. Thirdly: *The Liturgy of St Chrysostom*, which was used at Constantinople in the fourth century, and from time immemorial in the Churches of Thrace, Macedonia, and Greece.

Q. To what period may the Liturgy of Antioch be certainly referred?

A. The patriarchate of Antioch anciently comprised Judæa, Mesopotamia, and the southern portion of Asia Minor. Now there still exists at the present day, in these very places, a heretical sect of Christians, called Jacobites or Monophysites, who affirm that the human nature of Christ is absorbed in the divinity, and made one with it. For this error they were anathematized by the council of Chalcedon, A.D. 451. Notwithstanding this they persevered in their heresy, and upon the invasion of the Mohammedans, in the seventh century, obtained the mastery

over their orthodox opponents, whom they termed Melchites or Royalists, from their attachment to the emperors of the east. Both parties have long used a Liturgy, which they agree in attributing to St James, the first bishop of Jerusalem; that of the Monophysites is now written in Syriac, whilst that of the Melchites is in Greek; and they have so far conformed to the Constantinopolitan form, as only to use their original Liturgy at St James's feast once a year; yet it is a remarkable fact that it coincides almost word for word with the Syriac of the Monophysites. Hence it is evident that, previously to A.D. 451, they had a common Liturgy, and this is satisfactory to prove that they always attributed it to St James.

Again, from certain portions of this service, compared with the works of Theodoret, Jerome, Chrysostom, Ephrem the Syrian, Cyril of Jerusalem, and the Apostolical Constitutions, which all belong to the same patriarchate, we can prove that some common Liturgy was in existence in it at the beginning of the fourth century; and lastly, we can trace it back even to Justin Martyr's age.

We cannot however "trace back the appellation of St James's Liturgy, as given to that of Jerusalem and Antioch, beyond the fifth century. I am persuaded that this appellation began after the time of Basil, exarch of Cæsarea, about A.D. 380." (See Palmer's Dissertation on Primitive Liturgies, § i. and Bishop Bull's xiiith Sermon.)

Q. Under what circumstances, and to what extent, was the Liturgy composed by St Basil adopted by the Eastern Churches?

A. Basil the Great became bishop of the exarchate of Cæsarea, in Cappadocia, about A.D. 370. His jurisdiction extended from the Hellespont to the Euphrates, and, with a few exceptions, over the whole of Asia Minor. He undoubtedly composed a Liturgy, or rather adapted for the use of his Churches the existing forms, and one bearing his name has been long used in Asia Minor. It is also conjectured that when, prior to the council of

Chalcedon, A. D. 451, his patriarchate became merged in that of Constantinople, his Liturgy was adopted throughout its whole extent. It is also well known that it was translated into Coptic and, with some modifications, received into the patriarchate of Alexandria. It has continued to be used in Russia, Abyssinia, and a large part of the East, up to the present time, without having been essentially changed; and its different parts can be easily traced up to the time of Basil himself, which is a hundred years higher than the substance of other Liturgies can be identified.

Q. What is known with regard to the Liturgy of St Chrysostom?

A. The patriarchate of Constantinople was raised to the first rank, after that of Rome, by the council of Constantinople, in the year 381, and Chrysostom extended it still farther. It is probable that the modifications which he introduced into the ancient Liturgy were generally adopted. In that part which follows the dismissal of the catechumens it is nearly the same as that of Basil.

Q. Who was said to have been the author of the Alexandrian Liturgy, and in what two particulars does it differ from the great Oriental Liturgy?

A. St Mark is reported to have founded, in conjunction with St Peter, the Church of Alexandria, and to have composed a Liturgy for its use. In the beginning of the fifth century Cyril, the patriarch, enlarged it. The Monophysites called it by his name, whilst the orthodox gave it the old title.

It is peculiar in having the general prayers for men and things in the middle of the Eucharistia, or thanksgiving, and before the Tersanctus; whereas, in the Oriental Liturgy, they occur at the end of the benediction of the gifts. And, secondly, in containing a direction of the deacon to the people, which orders them to 'arise,' 'look towards the east,' in the course of the thanksgiving, and to 'sing' the hymn Tersanctus.

Q. What appears to have been the origin of the Roman, Milanese, and African Liturgies?

A. Leo, bishop of Rome, about A.D. 451, is said to have reduced the Roman Liturgy to a new form, and this was modified, in the year 492, by Gelasius, who compiled the earliest authentic Roman "Sacramentary." This was again new-modelled by Pope Gregory the Great, about A.D. 590. Although Vigilius, the predecessor of Gregory, A.D. 538, asserts that the canon was received from apostolical tradition, it cannot now be traced higher than the fifth century.

Contrary to the custom in the great Oriental Liturgy, the kiss of peace is not presented until after the consecration of the elements.

The great distinction between the Milanese and Roman Liturgies is that the former, which is attributed to St Ambrose, did not adopt the alterations made by Gregory.

The African Liturgy also only differed from the Roman form in containing an invocation of the Holy Spirit to sanctify the elements, in which respect it conforms to the Oriental Liturgies.

Q. Whence did the Churches of Lyons and Britain derive their Liturgy?

A. As Irenæus, bishop of Lyons, was a disciple of Polycarp of Smyrna; as several missionaries of that church were known to have been so also; as Pothinus the predecessor of Irenæus came from the east; as the names of several members of that Church are of eastern origin; and as in the great persecution of the Churches of Lyons and Vienne, A.D. 177, in which Pothinus, with many other Christians, suffered martyrdom, they wrote an account of their sufferings to the Churches of Asia and Phrygia, and to no others; we may conclude that the Church of Lyons, the first in Gaul, was founded by missionaries from Asia Minor. Now as Asia Minor derived her ecclesiastical traditions from St John; as the British Church did not agree

with the Roman on the controversy concerning the time of keeping of Easter; and as we know that the British Church did receive important assistance from Gaul; we may conclude that the ancient British Liturgy was, through the Church of Gaul, derived from Asia, and not from Rome.

Q. What appears to have been the origin of the *Mozarabic*, or Spanish Liturgy?

A. It was probably derived from the Gallican, as it agrees with it in its general contents and arrangement. It appears, from the works of Isidore of Seville, and Vigilius of Rome, that as early as the sixth century it was known to differ from the Roman form. It had an anthem during the oblations, whereas the Gallican had one whilst the people were communicating; and the Nicene Creed was recited between the Invocation of the Holy Ghost and the breaking of bread. It was superseded, except in one chapel at Toledo, by the Roman form, A.D. 1060.

Q. Give a succinct account of the origin of the Armenian, Nestorian, and Indian Liturgies.

A As the conversion of the Armenians was completed by missionaries from Cæsarea, about the beginning of the fourth century, as they were afterwards included in that exarchate, and as St Basil, and the other exarchs of Cæsarea, consecrated their principal bishops, it is probable that they used the Liturgy of St Basil. They adopted the Monophysite errors, and separated from the Church, about A.D. 551, but it has been found that they have only one Liturgy, which, with additions from other eastern forms, can easily be traced to that of St Basil as its original.

The Nestorians, who were condemned at the third General Council of Ephesus, A.D. 431, for holding that there were two persons in Christ, and afterwards became firmly established in Mesopotamia, have three Liturgies, of which the first, called "the Liturgy of the Apostles, composed by St Adæus, and St Maris," is considered very old,

and is said to have been derived from Thaddæus, who is known to have preached in that country.

The Christians of Malabar, or St Thomas, undoubtedly belonged to the Nestorian party, but at present they receive bishops from the Jacobite patriarchs of Antioch, and are in communion with them. They use the Liturgy of St James in Syria, and probably other Liturgies of the Jacobites. (See Palmer's Dissertation, Appendix.)

Lecture XII.

OF THE RITES AND CUSTOMS OBSERVED IN THE ADMINISTRATION OF HOLY BAPTISM AND CONFIRMATION IN THE PRIMITIVE CHURCH.

Q. From what circumstances were certain ancient names given to Baptism?

A. "Some were taken from the internal and spiritual effects of it; others, from the nature and substance of the action; others, from the conditions required in the receivers; others, from the external circumstances and rites observed in the administration." (Bingham, Antiq. xi. 1. 1.)

Q. What names of baptism were taken from its spiritual effects?

A. (1) Indulgentia, *indulgence*, or *absolution*, because it conferred a remission of sins upon those who worthily received it.

(2) Παλιγγενεσία, *regeneration*, or *a new birth*, from the death of sin to a life of righteousness, because, as Tertullian expresses it, "We fishes are born in water, conformable to the name of our Lord Jesus Christ, ἰχθύς—nos, pisciculi, secundum ἰχθὺν nostrum Jesum Christum, in aqua nascimur." Justin calls it, ὕδωρ ζωῆς, "*the water of life*;" Cyril, παλιγγενεσία ψυχῆς; and Cassiodore, fons divinus, *the divine fountain*. It was also called χρίσμα, from its being an anointing of the Spirit.

(3) Φωτισμὸς, from its enlightening men's understandings with divine knowledge, either because of the instruction which was given to the catechumens; or because they had entered on the path which would lead them to greater perfection; or because they were now admitted to the full knowledge of the Christian mysteries; or, lastly, because the Holy Spirit was infused into them.

(4) Salus, *salvation*, because it was the ordinary means by which men were brought to salvation.

Q. Mention some of those names of baptism which were derived (1) from its nature and substance; (2) from the conditions required; (3) the manner of its administration.

A. (1) Σφραγὶς, signaculum, *the seal of the Lord*, because, by being marked with his seal they became as it were his property, and also were subject to his governance. This name probably alludes to its similar use in the New Testament. It was also called 'mysterium,' 'sacramentum,' and 'character dominicus,' *the Lord's mark.*

(2) These were the profession of a true faith, and a sincere repentance.

(3) ὁ βαπτισμὸς, τὸ βάπτισμα, λοῦτρον παλιγγενεσίας, *baptism, the laver of regeneration,* which may denote either washing or sprinkling. The word βάπτω, occurs three times, and βαπτίζω about thirty times in this signification, in the New Testament.

Q. What were the names of baptism which refer (1) to circumcision; (2) to the author of it; (3) to its more distant effects?

A. (1) ἡ μείζων, or πνευματικὴ, περιτομὴ, *the great,* or *spiritual circumcision.*

(2) Δῶρον, or χάρισμα Χριστοῦ, *the gift of Christ.*

(3) Ἐφόδιον viaticum, or *the necessary provision for the journey of life;* φυλακτήριον, *a preservation for eternal life;* ὄχημα πρὸς Θεὸν, *a conveyance to God;* υἱοθεσία, *adoption of sons;* ἔνδυμα ἀφθαρσίας, *a putting on of immortality,* &c.

Q. Who were reckoned formerly to be proper subjects of baptism?

A. (1) None but the living, whether adults or infants, and that in their personal capacity. A custom of baptizing the dead having sprung up in Africa, the third council of Carthage, A. D. 397, cautioned the people against it. It was also a practice of the Montanists, or Cataphrygians.

(2) Another practice of some of the ancient heretics

was, the vicarious baptizing of the living for the dead, alleging the Apostles' authority for it: "why are they then baptized for the dead," (1 Cor. xv. 29). Epiphanius, in allusion to this error, explains St Paul's words, by saying that they referred to the relaxation to catechumens, who were on the point of death, of the rules which related to their probation.

(3) The offspring of monstrous, or untimely births, were not baptized in the early Church. Such baptisms began to be first prohibited in the thirteenth century. (Concil. Colon. A. D. 1281; Conc. Leod. A. D. 1287).

(4) It was a disputed point, whether or not baptism ought to be administered to demoniacs, maniacs, idiots, and the like. The practice in their cases seems to have been to allow them to be treated as catechumens of the first class, but not to admit them to baptism until they were healed, unless they were dangerously sick, and then, in almost all cases, they were permitted to receive this sacrament. As however we find such persons, in some instances, were admitted to the Lord's Supper, there can be no doubt of their having been sometimes baptized.

(5) Baptism administered to the sick without their consent, and when they were insensible, was valid; but if the persons recovered they were not eligible to the highest offices of the Church, on account of their having neglected the ordinance when in health.

(6) The deaf and dumb were capable of receiving baptism, if they could give any kind of assent to prove their faith.

(7) In general, the free consent of the individual was required, but there were instances in the sixth and seventh centuries, and at subsequent periods, of both Jews and pagans being forcibly baptized. In the case of infants the request of the parents was sufficient, but Augustine considered it meritorious to baptize the children of heathen parents, whenever an opportunity might occur.

(8) The fourth council of Carthage, A. D. 399, en-

acted, that whenever a reasonable doubt existed of baptism not having been previously administered, it should then be administered.

(9) All persons who followed any immoral or unlawful pursuit, such as the manufacturers of idols, stage-players, gladiators, astrologers, &c., were excluded from baptism until they changed their mode of life. (See Bingham, Antiq. Book xi. ch. v.)

Q. What account have we of the ministers of baptism in the New Testament?

A. (1) St John the Baptist baptized those that came to him; but our Lord "himself baptized not, but his disciples." (John iv. 2.) (2) St Peter "commanded them (Cornelius and his family,) to be baptized," (Acts v. 48); nor is it said that he took any part in the baptism of the three thousand mentioned in the Acts (ii. 41); and both St Peter and St Paul seem to speak of its administration as a subordinate office (1 Cor. i. 13—17; Acts x. 48). (3) There is nothing to shew whether or not a direct commission from the Apostles was necessary before any person could administer baptism. (4) Philip the deacon, apparently in virtue of his having been ordained a deacon, baptized in Samaria men and women, Simon Magus, and the Ethiopian eunuch (Acts vi. 3—7; viii. 12, 13, 38).

Q. Do the early Christian writers state by what persons baptism was ordinarily administered?

A. Ignatius says, "It is not lawful either to baptize or celebrate the Eucharist without the bishop: but that which he allows is well-pleasing to God." (Ep. ad Smyr.) Justin Martyr (Apol. i. c. 61) speaks of solemn preparations being made for its administration, but says nothing of the person by whom it was administered. Tertullian says expressly, "I give admonition also concerning the right rule of giving and receiving baptism. The right of giving it indeed hath the chief priest, which is the bishop; then the presbyters and deacons, yet not without the authority of the bishops, for the honour of the Church, which being

preserved, peace is preserved." (Baptismum dandi habet jus summus sacerdos, qui est episcopus; dehinc, presbyteri et diaconi; non tamen sine episcopi auctoritate propter ecclesiæ honorem, de Bap. c. xvii.) He adds, "it may be administered by all," but advises that it should be done with great reverence. He altogether forbids women to baptize. The Apostolical Constitutions accord the right "only to bishops and presbyters, the deacons assisting them;" (*μόνοις ἐπισκόποις, καὶ πρεσβυτέροις, ἐξυπηρετουμένων αὐτοῖς τῶν διακόνων*, iii. 11), but denies it to readers, singers, and other inferior officers of the Church. And it seems to have become the established rule, that none below the order of a deacon, except in cases of emergency, should administer baptism.

Q. Mention, in chronological order, what appear to have been the times at which baptism was administered in the early Church.

A. (1) No limitations either of time or place are mentioned in scripture. (Acts ii. 4; viii. 38; ix. 18; x. 47; xvi. 33).

(2) Justin Martyr speaks of its being performed in a religious assembly. Tertullian speaks of Easter and Whitsuntide as the most appropriate seasons, because these were the days of our Lord's Passion, and the descent of the Holy Ghost, but he adds, "every hour, every season, is meet for baptism." (De Bap. xix.) Leo the Great speaks of baptism at Easter being an Apostolical custom, and condemns its administration at the Epiphany.

(3) In the sixth century, the whole period between Easter and Whitsuntide was established by the canons of several councils, as the regular times for baptism, but with one exception, in favour of cases of necessity. By common consent the sacrament was administered on the eves of Easter and Whitsuntide, especially on the former, because the time during which our Lord lay in the grave was considered to be peculiarly appropriate to represent the Christian's death unto sin, and new birth unto righteousness;

and as baptism was considered to be peculiarly the sacrament of the Holy Spirit, the eve of Whitsuntide was held to be equally appropriate for its administration.

(4) Epiphany, the day on which our Lord received baptism, was, at an early period, added as a third baptismal season. Chrysostom does not notice it, but Gregory Nazianzen appears to have been acquainted with it. The practice was observed in the churches of Jerusalem and Africa, but in Italy and France, and in the Western Church generally, it was discountenanced.

The custom of baptizing on the festivals of the apostles and martyrs was common in France and Spain, but it was condemned by many canons.

From the tenth century, although a preference still remained for the stated seasons, the observance of them gradually fell into disuse, as also did that of superstitiously choosing different hours of the day for the administration of the sacrament.

Q. In what places, during the Apostolic and succeeding ages, was the sacrament of baptism usually administered?

A. (1) St John baptized in the Jordan, and it is probable our Lord's disciples did the same (John iii. 22); other streams also were used for this purpose (Acts vii. 36, 37; xvi. 1—16); and private houses, (Acts ix. 18; x. 47, 48; xvi. 30—34). No mention is made of the place where the three thousand were baptized on the day of Pentecost.

Justin Martyr says, "They brought the person who was to be baptized to a place where there was water (ἔνθα ὕδωρ ἐστὶ,) and these gave him the same regeneration (τρόπον ἀναγεννήσεως, Apol. i. 61) which they had received before." Tertullian writes thus, "There is no difference whether a man be washed in the sea or in a pool, in a river or in a fountain, in a lake or in a canal: nor is there any distinction between those whom John baptized in the Jordan, and those whom Peter baptized in the Tiber, unless that eunuch too, whom Philip baptized on his

journey, in the water on which they chanced, received thereby more or less saving benefit." (De Bapt. c. iv).

(2) The first mention of a place appropriated for baptism occurs in the fourth century, and that was in a private house. Eusebius, in his description of the Church at Tyre, does not speak of baptisteries by name, but Cyril of Jerusalem, St Ambrose, and St Augustine, speak familiarly of their different divisions. They became quite general in the fifth and sixth centuries, and baptism was then restricted to them, except in cases of emergency.

They were called *βαπτίστηριον*, baptisteria, ecclesiæ baptismales; *φωτιστήριον*, aula baptismatis; *κολυμβήθρα*, or piscina, the font; and each diocese had usually but one of them, and even when their number was increased a preference was given to that of the cathedral, or mother-church.

(3) Baptisteries were at length attached to parish-churches, or rather became churches, and the right of administering the Sacrament was conceded to the parochial clergy.

Q. In what manner was the Sacrament of Baptism anciently administered?

A. (1) In ancient times all persons, when baptized, were divested of their garments, to represent their putting off the old man, and the putting on of the new, and their whole bodies were *immersed* or *dipped* in water, to represent the death, and burial, and resurrection of Christ, and to signify their own dying unto sin, the destruction of its power, and their resurrection to a new life.

This was done three times: Tertullian says, "We dip not once, but three times, at the naming every person of the Trinity:"—non semel sed ter, ad singula nomina, in personas singulas tinguimur. Basil, Jerome, and Ambrose, agree with him, and maintain that it was an Apostolical institution. Cyril of Jerusalem, Gregory Nyssen, and others, say that it represents Christ's three days' burial, and His resurrection on the third day; or the death, resurrection,

and ascension of Christ. Single immersion, however, as significant of the unity of the Deity, was sanctioned by the fourth council of Toledo (A. D. 633), in order to confute some Arian objections.

(2) Baptism by *aspersion*, or *sprinkling*, was originally only granted in cases of emergency, but in subsequent ages it was very generally substituted for immersion; and at present the Western Churches allow both practices, whereas the Greeks consider immersion essential to the effect of the sacrament.

Q. What was the form of words used at the Sacrament of Baptism?

A. "I baptize thee in the name of the Father, the Son, and the Holy Ghost." Justin Martyr evidently refers to the words in St Matthew's Gospel, and Tertullian calls it "Lex tingendi imposita et forma prescripta," (De Bap. 13). So also Cyprian. The Apostolical Constitutions and Canons require the use of this form, by the officiating minister, under the penalty of suspension.

Baptism "in the name of Christ" only was also admitted by some councils to be valid.

The form prescribed in the Sacramentary of Gregory the Great gives the following directions; *Baptizet sacerdos sub trina immersione, tantum S. Trinitatem semel invocans, ita dicendo:* Baptizo te in nomine Patris, *et mergat semel,* et Filii, *et mergat iterum,* et Spiritus Sancti, *et mergat tertio*—"*Let the priest baptize with a trine immersion, but with only one invocation of the Holy Trinity, saying as follows,* 'I baptize thee in the name of the Father,' *then let him dip the person once,* 'and of the Son,' *then let him dip a second time,* 'and of the Holy Ghost,' *and then let him dip the person a third time.*"

NOTE:—The form prescribed by our Saviour, according to St Matthew xxviii. 20, was to baptize "εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος;" where εἰς τὸ ὄνομα may be translated *in nomen, into the name of,* instead of *in nomine, in the name of:* but in the Acts, ch. ii. 38, the words

are ἐπὶ τῷ ὀνόματι, and in ch. x. 48, ἐν τῷ ὀνόματι; and it is doubtful whether *in nomine* was the original rendering of St Matthew, or was suggested by the expressions in the Acts. Tertullian and Cyprian acknowledge the form *in nomine*, and the Vulgate uses it in St Matthew. The Apostolical Canons omit the word ὄνομα altogether, and give this form, βαπτίση εἰς πατέρα, καὶ υἱὸν, καὶ ἅγιον πνεῦμα, "baptize into, or unto, the Father, Son, and Holy Ghost." Tertullian and Origen seem to regard "in nomine Patris," and "in Patrem," as synonymous.

Q. Trace the supposed origin of the use of exorcisms in baptism.

A. The only possible allusions to it are in 1 Tim. vi. 12, and 1 Pet. iii. 21; but the germ of the custom has been referred to two passages in St Paul's epistles, 1 Cor. v. 3—5, and 1 Tim. i. 20, where he, by his own act, delivers the offending Corinthian, and Hymenæus and Alexander, to Satan. Ambrose and Chrysostom explain this, by saying that it refers to some unusual punishment, by which St Paul, in virtue of his miraculous powers as an Apostle, deprived them of all the benefits of Christianity, and that when thus sentenced they were in the power of Satan; whereas, baptism delivered men from this very power, and therefore, at its administration, it was right to renounce the devil and all his works. Again, as the heathen (Gal. ii. 15) also were supposed to be under the peculiar influence of Satan, it was highly necessary that, on abandoning the worship of devils, they should do so by a formal renunciation of the powers of darkness.

In the first century, however, there is no trace of any renunciation of the devil in baptism, and Justin Martyr, although he speaks of exorcising evil spirits in other cases, appears to have known nothing of the practice of doing so in baptism. In the second and third centuries this practice was in use, as appears from Tertullian, who says, "In fact, to begin with baptism, when we are about to come to the water, we do in the church testify, under the hand of a chief minister, that we renounce the devil, and his pomp, and his angels. Then are we thrice dipped, pledging our-

selves to something more than what the Lord hath prescribed in the Gospel," (De Cor. 3.) Here he distinctly states that the observance was not founded on Scripture, but on tradition. Cyprian also speaks of the same custom, but both he, and subsequent writers, appeal to tradition. In the fourth century, Optatus, St Basil, and Gregory Nazianzen, speak of exorcism in baptism as only being highly expedient to drive away evil spirits from the children. It is also mentioned in the canons of the council of Carthage, A.D. 256, and those of the council of Constantinople, A.D. 381.

Q. What was the original form of exorcism in baptism, and how was it subsequently altered?

A. At first the person about to be baptized made a renunciation of "the devil and all his works," and it was not until the fourth century that it became customary for the officiating minister to abjure the evil spirit to depart from the candidate; the former was called the renunciation, or (ἀποταγή, abrenuntio), the latter the exorcism (ἐξορκισμὸς).

Q. Mention briefly some of the ceremonies connected with exorcism at baptism.

A. These were: (1) Preliminary fastings, prayers, and genuflections. They, however, may be reckoned as part of the general preliminaries of baptism.

(2) Imposition of hands upon the head of the candidate, who stood to receive it with his head bowed down in a submissive posture. (Augustine, De Fide, ad Cat. ii. 1.)

(3) Putting off the shoes and upper garments. (Chrysost. Hom. ad Baptist.)

(4) Facing the candidate to the west, which was the symbol of darkness, as the east was of light. In the Eastern Church he thrust out his hand to the west to signify his pushing away from him the devil and his works.

(5) He then repeated the renunciation three times, and the exorcist breathed upon him, and abjured the un-

clean spirit, in the name of the Trinity, to depart from him.

Q. Quote some of the forms of renunciation used at Baptism, as recorded by early writers.

A. Tertullian says, "Aquam adituri, ibidem, sed et aliquanto prius in ecclesia, subantistitis manu contestamur, nos renuntiare diabolo, et pompæ, et angelis ejus" (de Cor. iii. translated above). In the Apostolical Constitutions (lib. vii. 41), the form runs thus:—Ἀποτάσσομαι τῷ Σατανᾷ, καὶ τοῖς ἔργοις αὐτοῦ καὶ ταῖς πομπαῖς αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ καὶ πᾶσι τοῖς ὑπ' αὐτόν: "I renounce Satan, and his works, and his pomps, and his service, and his angels, and his inventions, and all things that belong to him, or that are subject to him." Cyprian (de Lap.) says Christians were persons, Qui jam diabolo renuntiarat et sæculo; "who before had renounced the devil and the world." St Ambrose, addressing a baptized person, says, Renunciasti diabolo et operibus ejus, mundo, et luxuriæ ejus ac voluptatibus:—"Thou didst renounce the devil and his works, the world, and its luxury and pleasures." In like manner, St Jerome joins the devil and the world together: Renuntio tibi, diabole, et pompæ tuæ, et vitiis tuis, et mundo tuo, qui in maligno positus est: "I renounce thee, Satan, and thy pomp, and thy vices, and thy world, which lieth in iniquity."

The form in the Western Church was usually as follows: Adjuro te, immunde spiritus, ut exeas ab hoc servo Jesu Christi, in nomine Patris, et Filii, et Spiritus Sancti: "I adjure thee, unclean spirit, that thou come out of this servant of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost." The Greeks generally called this exorcism ἀφορκισμὸς to distinguish it from ἐξορκισμὸς, which meant any kind of exorcism. Another ceremony, connected with exorcism, was to touch the ears of the Catechumens, and say unto them *Ephphatha*, Be opened, but it is not generally noticed by Christian writers.

Q. Give a brief account of the *vow or promise of obedience, and profession of faith,* made by the candidate for baptism immediately after he had renounced the devil.

A. It was a vow or covenant of obedience to Christ, which the Greeks called συντάσσεσθαι Χριστῷ, "giving themselves up to the government and conduct of Christ." Justin Martyr says, it was only given to those who to their confession of faith added also a promise, or vow, that

they would live according to the rules of Christianity. And this was the origin of the usual form, *συντάττομαί σοι, Χριστὲ*, "I give myself up to thee, O Christ, to be governed by thy laws," which immediately followed the *ἀπόταξις*, or "renunciation of the devil," whose service they forsook to choose a new master. The Latins commonly called it 'promissum,' 'pactum,' and 'votum,' *a promise, a covenant,* and *vow,* which names they applied indifferently both to the renunciation of the devil, and the profession of faith and obedience to Christ, which are virtually included in one another. For he that renounces the devil and the world, does thereby profess himself a soldier and servant of Christ. (Abridged from Bingham, Antiq. Book XI. Chap. vii. § 6).

Q. What appears to have been the origin of the use of unction in baptism?

A. The Apostolical Constitutions speak of it as being used immediately after the confession of faith (vii. 41). Cyril of Jerusalem places it between the renunciation and confession (Cat. Mys. ii.) Tertullian speaks of an unction, but this was not used until the person came out of the water, when he was anointed with the holy unction, and had imposition of hands, in order to receive the Holy Ghost. (Egressi de lavacro, perungimur benedicta unctione de pristina disciplina. De Bap. c. vii). Writers of the following ages call this unction, which was used at confirmation, *χρίσιν μύρου*, or *χρίσμα*, "the unction of Chrism," whereas, that which came into use subsequent to Tertullian's age, was called *χρίσιν μυστικοῦ ἐλαίου*, "the unction of the mystical oil." They were both consecrated by the bishop, but that after baptism could only be applied by the bishop, except under peculiar circumstances, when a presbyter might anoint with it. (For the "Design of this Unction, and the Reason of it," see Bingham, xi. ix. iii.)

Q. How many times was the *sign of the cross* used during the preparation, or consummation, of the ceremonies of the Sacrament of Holy Baptism?

A. (1) At the admission of the catechumens to the state of catechumenship and the general name of Christians. (2) In the time of exorcism and imposition of hands, while they were passing through the several stages of catechumens. (3) Thirdly, at the time of unction before baptism. (4) And, lastly, at the unction of confirmation, which was then, usually, the conclusion of baptism, both in adult persons and infants.

Q. What evidence is there of the sign of the cross having been used at the unction, both before and after baptism?

A. An ancient author, under the name of Dionysius, says, "The bishop begins the unction by thrice signing the person with the sign of the cross, and then commits him to the priests to be anointed all over the body, whilst he goes and consecrates the water in the font." Cyprian (ad Dem. and de Unit. Eccl.) says that the sign of the cross was made on the forehead of those who were born again. The Apostolical Constitutions explain the ceremonies as follows: Ἐστὶ τοίνυν τὸ μὲν βάπτισμα, εἰς τὸν Θάνατον τοῦ Ἰησοῦ διδόμενον· τὸ δὲ ὕδωρ, ἀντὶ ταφῆς· καὶ τὸ ἔλαιον, ἀντὶ Πνεύματος Ἁγίου· ἡ σφραγὶς, ἀντὶ τοῦ σταυροῦ· τὸ μυρὸν, βεβαίωσις τῆς ὁμολογίας. "The water is to represent Christ's burial; the oil to represent the Holy Ghost; the *sign of the cross* to represent the cross; and the ointment or chrism, the confirmation of men's professions." (iii. 17.)

Q. Give Bingham's account of the profession of Faith that was required of every person to be baptized.

A. "This was always to be made in the same words of the Creed, that every Church used for the instruction of her catechumens. They were obliged to repeat it privately to the catechist, and then again publicly in the church, when they had given in their names to baptism; as I have shewed (Book x. Chap. 2. n. 10) before. But besides this, they were also obliged to make a more solemn profession of it at the time of baptism, and give distinct an-

swers to the several questions, as the minister propounded them, with relation to the several parts of the Creed which contained the summary of Christian Faith. There were some indeed in St Austin's time, who as they were for excluding the profession of obedience out of the baptismal vow, so were they for curtailing the profession of faith, and reducing it to one single article, I believe Jesus Christ to be the Son of God. In favour of this they pleaded the example of Philip baptizing the eunuch upon this short confession, (Aug. de Fide et Oper. cap. 9.), and that saying of St Paul to the Corinthians, 'I determined to know nothing among you, save Jesus Christ, and him crucified.' Yet they durst never proceed so far as to put their designs in practice; for they still continued to make interrogatories about the other articles, as the Church always did, concerning the Holy Ghost, the holy Church, the remission of sins, the resurrection of the dead, the incarnation of Christ. his passion and death upon the cross, his burial, and resurrection on the third day, his ascension, and session on the right hand of the Father: all which were thought so necessary, that the Church never omitted them even in clinick baptism, when men were baptized upon a sick bed; for if they were able to speak, they answered for themselves, as St Austin says, to every particular interrogation, though they were not able to commit them to memory; and if they were speechless, their sureties or sponsors answered for them as they did for children, as will be shewed in the next chapter. So that one way or other the whole Creed was repeated, and every individual article assented to, by men at their baptism. And this was always the practice of the Church from the very days of the Apostles, and in their time also; for though no other article be mentioned in the baptism of the eunuch, but only his believing Jesus Christ to be the Son of God, yet, as St Austin observes in the same place, the Scripture, in saying Philip baptized him, is to be understood as meaning that all things were fulfilled which use to be observed in baptism, though for

brevity's sake they be not mentioned. And indeed in all the accounts we have of baptism in ancient writers, there is express mention of this profession, either to believe the doctrines of Christianity in general, as they are delivered in Scripture, or as they are briefly summed up in the Articles of the Creed. Justin Martyr (ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται ... ἀναγενῶνται, Apol. 2. p. 93) says, before men were regenerated, they must both profess to believe the truth of those things which they had been taught, and also promise to live answerable to their knowledge. Cyprian particularly (Ep. 70. ad Episc. Numidas) mentions the use of the Creed in baptism, and specifies in several of the interrogatories that were made in reference to the particular articles of it; as, whether they believed eternal life, and remission of sins in the holy Church? which were always the concluding articles of the Creed. And in another place he speaks both of these, and the articles relating to the Father, Son, and Holy Ghost, as interrogatories used in baptism both by the Catholic Church and the Novatians. (Ep. 69. al. 76. ad Magnum). For however they differed in the sense of some of the articles, yet they both agreed in the same form of interrogatories, and both baptized in the same Creed. Tertullian also specifies the articles relating to the Father, Son, and Holy Ghost, and the Church, as part of the interrogatories of baptism. (de Bapt. cap. 6). And Eusebius, reciting the words of the Creed of Cæsarea, says, 'It was the Creed into which he was baptized.' The same use was made of the Nicene Creed, as soon as it was composed, in most of the Eastern Churches. For they ordinarily baptized in the profession of that faith, as I have shewed in the last book. It were easy here to subjoin many testimonies out of St Ambrose, St Jerome, Cyril of Alexandria and Jerusalem, Chrysostom, Nazianzen, Basil, Epiphanius, and Salvian, and the author of the Constitutions: but the matter is so incontestable,

that the ancients did never baptize into the profession of any single article, but into a complete and perfect Creed, that I think it needless to insist upon the proof of it, whilst there is not any pretence of an exception to be made against it in any public or private baptism whatsoever." (Antiq. Book xi. ch. vii. 8.) This profession was always made in the most solemn and public manner, with hands and eyes lift up to heaven, and repeated three times, in allusion, as some think, to the words of our Saviour to St Peter, "Simon, son of Jonas, lovest thou me?" They also, according to some writers, subscribed it with their own hands in the books of the Church.

Q. What appears to have been the origin of the use of *salt*, *milk*, and *honey*, at the administration of the Sacrament of Baptism?

A. The custom of giving salt to the candidates for baptism most probably arose from the expressions used in the New Testament, such as St Mark ix. 49, 50, "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." (See also Matt. v. 13; Luke xiv. 3; Coloss. iv. 6.) Augustine (Confess. i. 11) is the first writer who mentions it. The third council of Carthage, A. D. 397, prescribes it. The Sacramentary of Gregory contains a form for its use.

Some think that it arose from the Jewish custom of rubbing salt on the bodies of new-born children, and was typical of the new birth obtained in this Sacrament (Ezek xvi. 4.) Others think that it was placed upon their tongues as an emblem of wisdom, and an exhortation to attain it.

The custom of giving the newly-baptized a taste of milk and honey, is mentioned by early writers. Tertullian (de Cor. Mil. § 3) says, "Then some, undertaking the charge of us, we first taste a mixture of honey and milk, (lactis et mellis prægustamus.)" Jerome says, the custom

of giving milk was derived from the words of St Paul, "I have fed you with milk, and not with strong meat;" and of St Peter, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. ii. 2.) Clemens Alexandrinus (Pædag. i. 6) also says, "As soon as we are born, we are nourished with milk, which is the nutriment of the Lord. And when we are born again, we are honoured with the hope of rest, by the promise of Jerusalem which is above, where it is said to rain milk and honey." Some think that honey was then used to signify the superiority of the Christian dispensation over the Jewish, because there was a law forbidding the Jews to use honey at sacrifices, on account of its liability to corruption.

The milk and honey were placed on the altar on Easter-eve, and consecrated with a peculiar benediction. The Trullan council forbade them to be placed on the altar, which is proof that they were then in use.

Q. What ceremonies were performed in the early Church immediately *after* the administration of the Sacrament of Baptism?

A. (1) *The kiss of peace.* This is mentioned as having been usual on this occasion as late as the fifth century, and was given both to adults and infants; but there are no traces of this custom to be found at a later period. It is thought to have been superseded by the simple salutation, "Pax tecum," "Peace be with you."

(2) *Chrism.* This is still used by the Eastern Church, but in the Western it was postponed to the time of confirmation, as has been previously stated.

(3) *Clothing in white apparel.* These garments were worn as emblems of purity, and in imitation of the robes of saints and angels in heaven. It was worn by the newly-baptized from Easter-eve until the Sunday after, which was hence called Dominica in Albis, *i. e.*, the Sunday in White, Whitsunday, Whitsuntide. They were usually made of white linen, but sometimes of more costly materials, and

came into common use in the fourth century. The custom was still retained even after infant-baptism became almost universal.

(4) *The burning of lighted tapers.* These were placed in the hands of the baptized, if adults; and in the case of infants, in the hands of the sponsors. These tapers were designed as emblematical of the illuminating power of the Sacrament.

(5) *The washing of the feet.* This (pedilavium) was a favourite ceremony in some countries at various times.

(6) *The giving of presents* in money or jewels, the wearing of garlands of flowers, singing of hymns, the giving of banquets, &c., are all mentioned at an early period.

Q. What appears to have been the origin of the office of sponsors at the Sacrament of Baptism?

A. Some trace its origin to the Jewish, and others to the Roman law. We have no proof, either in the Old or New Testaments, of witnesses having been present at circumcision, and it is not known when the custom was introduced among the Jews. It is probable that circumcision and baptism were performed publicly, or in the presence of the friends and relations of the parties. It is, however, in strict accordance with the Roman law, that persons should be present to ratify, and confirm the covenant or contract, which was then entered into between the newly-baptized and the Church. The common tradition is, that Hyginus, or Iginus, a Roman bishop, about the year 154, appointed sponsors, and we find that soon afterwards they were in general use. As the design was to give additional security to the Church against the violations of the baptismal vows, it is likely the custom might be matured in time of persecution.

Q. Mention some of the names which were given to sponsors.

A. Tertullian calls them *sponsores. Fidejussores,*

and *fidedictores* occur in St Augustine, and are borrowed from the Roman law terms. Ἀνάδοχοι, corresponding to the Latin *offerentes* and *susceptores*, from the assistance they rendered at baptism. Chrysostom uses the word in the sense of *sureties*, which is authorised by classical authority. (Chr. Hom. in Ps.) They were also called μάρτυρες, *testes*, witnesses, but this word was of a late date; and πατέρες, μητέρες ἐπὶ τοῦ ἁγίου φωτίσματος, *compatres, commatres, propatres, promatres, patrini, matrini*, godfathers and godmothers; *patres spirituales*, or *lustrici;* spiritual fathers, &c.

Q. How many sorts of sponsors were made use of in the primitive Church?

A. (1) For children, who could not renounce, or profess, or answer for themselves. (2) For such adult persons as, by reason of sickness or infirmity, were in the same condition with children, incapacitated to answer for themselves. (3) For all adult persons in general: for the Church required sponsors also for those who were otherwise qualified to make their own responses. (Bingham, Antiq. xi. viii. 1.)

Q. What two things were anciently required of sponsors of infants, as their proper duty, and what was the manner of performing it?

A. (1) To answer, in their names, to all the interrogatories put to them at the time of baptism. Tertullian, speaking of delaying to baptize, says, "For why is it necessary, if the thing be not so necessary, that the sponsors also be brought into danger, (sponsores etiam periculo ingeri)? for both they themselves may, from their mortal nature, fail of their promises, and they may be disappointed by the growing up of a bad disposition." (De Bapt. 18.) St Augustine acquaints us with the form used, which was, "Doth the child believe in God? Doth he turn to God?—interrogamus eos, a quibus offeruntur, et dicimus, Credit in Deum? de illa ætate, quæ utrum sit Deus, ignoret? respondent, 'Credit,' et ad cætera sic respondent singula,

quæ quæruntur . . . mihi sine dubitatione respondet, quod 'credat in Deum, et quod convertat ad Deum.'" (Ep. xxiii. ad Bonifac.)

(2) They were to be guardians of their spiritual life for the future. St Augustine says, "They should admonish them to live chastely; to refrain their tongues from evil-speaking and perjury; to keep and hold the Catholic faith; to frequent the church, &c." (Serm. 163, de Tempore.)

Q. What was the rule of the primitive Church with regard to the sponsors for such adults as could not answer for themselves, and for all adult persons in general?

A. (1) We learn from Cyril of Alexandria, "That when men were seized with extremity of sickness, and it was thought proper, on that account, to baptize them, there were some appointed to make both the renunciations and confessions in their name." (*καὶ ἀποτάττονταί τινες καὶ συνάττονται*, Comment. in Joan. xi. 26.) And if the party thus baptized recovered, it was the duty of the sponsors to acquaint him with what had been done, and to endeavour to induce him to act in accordance with the promises made for him.

(2) No adult person was baptized without sponsors, as appears from Dionysius (Eccl. Hier. c. ii), the Apostolical Constitutions (iii. 16), and others. Augustine often mentions them, but lays down the following distinction between the sponsors of infants and of adults: "It was no part of their office to make responses for their pupils in baptism, as it was in the case of infants and sick persons, who could not answer for themselves; for though the Church accepted it in the case of infants, by reason of their disability, yet she would not allow adult persons to answer by proxy, who were able to answer for themselves, there being something of natural reason in that saying of the Gospel, 'He is of age; let him speak for himself.'" (De Bapt. iv. 24). This was the general rule; but if the candidates "were so heavy and dull, as not to be capable of learning, their sponsors were required to answer for them as for little children,

from whom they differed so little in understanding." (Gennadius Massiliensis, de Scriptoribus Eccl. inter opera Augustini, A. D. 495.) In general, however, they only acted as their spiritual guardians, by seeing that they were properly instructed both before and after baptism, and on this account deaconesses were generally the sponsors of the women, and deacons of the men, as appears from ancient authors. (Apost. Const. iii. 16; Aug. Ep. xxiii. ad Bonif. Vit. Epiph. n. viii. &c.)

Q. State what were the principal qualifications of persons who were allowed to be sponsors.

A. (1) Every sponsor must be a baptized person, and in full communion with the Church. (2) He must be of full age and of sound mind. (3) He must be acquainted with the fundamental truths of Christianity, and know the Creed, the Lord's Prayer, the Ten Commandments, and have duly qualified himself for his duties. (4) After the sixth century monks and nuns were ineligible for this office. (5) After the ninth century parents were disqualified for the office of sponsors to their own children, whereas, in St Augustine's time, it was thought, although erroneously, that parents must necessarily be sponsors for their own children (Aug. Ep. xxiii. ad Bonif.) The council of Mentz, A.D. 813, is the first known authority which prohibited fathers from being susceptors to their own children. (Nullus proprium filium vel filiam de fonte baptismatis suscipiat. c. 55.)

Q. What number of sponsors was required for each individual in the ancient Church?

A. There is nothing to shew how many were required, and some writers think that for adults one sponsor only of the same sex was adequate, and that for infants one, without regard to sex, was sufficient, and that this was generally the father or the mother of the child. A decree of Leo, cited by Gratian, says, "No more than one, whether man or woman, shall be admitted as surety for a child in baptism; and the like to be observed in confirmation." (Gratian. de Cons. Dist. iv. c. 101). The council of Mentz,

(A.D. 888, c. 6,) concludes, "That because there is but one God, one faith, one baptism, therefore an infant ought only to have one sponsor, whether man or woman, at his baptism." (Councils of a later date admit of a larger number, as we shall see in Part II.)

Q. At what time, and by whom, were names given to children by the primitive Christians?

A. The modern practice of giving names to infants at baptism is most probably in accordance with primitive usage, and might have been adopted from the custom of the Jews naming their children when they circumcised them. No mention of the practice is made in the New Testament, or by Justin Martyr, Tertullian, Origen, Cyprian, or any of the early ecclesiastical writers. In fact, we find that many of these writers, and others, such as Constantine, Ambrose, Augustine, Gregory, retained their original names after they had received adult baptism. There are, however, numerous instances of persons receiving new names at their baptism, and it appears that it was customary to register the names of all candidates, when they were received as catechumens in the registers of the church, and those of their sponsors also.

The Church, grounding its practice on James ii. 7, compared with 1 Peter iv. 15, required that the name of the person to be baptized should have some reference to the Christian religion, or some Christian virtue. Chrysostom says, that the names ought to refer to some holy persons. The council of Nice forbade the use of the names of heathen gods.

Q. Whence sprang the controversy between Cyprian, and Stephen, bishop of Rome, concerning the re-baptizing of those that had been baptized by heretics?

A. About the year 215 a council of African and Numidian bishops was held, under the presidency of Agrippinus, bishop of Carthage, which decided that persons who had been baptized by the Gnostic, and perhaps other, heretics, should have the ceremony repeated when they joined

the Catholic Church. The same decision was given by the council of Iconium in the year 231, in the case of baptisms performed by the Montanists; and, in the year 253, Firmilianus, bishop of Cæsarea in Cappadocia, and other Asiatic bishops, had an angry discussion with Stephen, bishop of Rome, on the same subject, in which Stephen held that such baptisms were valid. Shortly afterwards, A.D. 256, a council at Carthage, over which Cyprian presided, gave a similar decision, grounded on the argument, that though heretics might wash with water, and even use the form of words prescribed by our Saviour, yet unity of baptism can only exist with unity of faith; and that as heretics could not confer the gift of the Holy Spirit, they therefore could not baptize. Stephen, however, treated the messengers of the African and Asiatic councils with rudeness, and in a letter addressed to these Churches, asserted that it was not the custom of the Church of Rome to rebaptize persons who came over from heresy. Cyprian immediately held a more numerous council, which ratified the former decision, but the subsequent persecutions put an end to the controversy at that time.

Q. Quote the substance of Cave's Remarks on the prevalence of Infant Baptism.

A. How far the baptizing of infants is included in our Saviour's institution, is not my work to dispute; but certainly if in controverted cases the constant practice of the Church, and those who immediately succeeded the Apostles be (as no man can deny it is) the best interpreter of the laws of Christ, the dispute one would think should be at an end: for that it always was the custom to receive the children of Christian parents into the Church by Baptism, we have sufficient evidence from the greatest part of the most early writers, Irenæus, Tertullian, Origen, Cyprian, &c., whose testimonies I do not produce, because I find them collected by others, (J. G. Voss. de Bapt. Disput. 14, p. 178, et seq. Forbes. Instruct. Hist. Theol. Lib. x. cap. 5. sect. 14, et seq. Dr Hammond, Defence of Infant Baptism, cap. 4. sect. 2.) and the argument thence so forcible and conclusive, that the most zealous opposers of infant baptism know not how to evade it; the testimonies being so clear, and not the least shadow that I know of in those times of any thing to make against it. There was indeed,

in Cyprian's time, a controversy about the baptizing of infants, not whether they ought to be baptized (for of that there was no doubt), but concerning the time when it was to be administered, whether on the second or third, or whether, as circumcision of old, to be deferred till the eighth day. For the determining of which, Cyprian sitting in council with sixty-six bishops, writes a Synodical Epistle to Fidus, (Epist. lx. p. 97) to let him know, that it was not necessary to be deferred so long, and that it was their universal judgment and resolution, that the mercy and grace of God was not to be denied to any, though as soon as he was born: concluding, that it was the sentence of the council, that none ought to be fobidden baptism and the grace of God; which as it was to be observed and retained towards all men, so much more towards infants and new-born children. And that this sentence of theirs was no novel doctrine, St Augustine (Epist. xxviii. ad Hieron. Tom. II. col. 108.) assures us, where speaking concerning this synodical determination, he tells us, that in this Cyprian did not make any new decree, but kept the faith of the Church most firm and sure. I shall only take notice of one place more out of Cyprian, (De Lapsis, p. 171,) which methinks evidently makes for this purpose, where describing the great wickedness and miserable condition of the lapsed, such as to avoid persecution had done sacrifice to the idols, he urges this as one of the last and highest aggravations, that by their apostacy their infants and children were exposed to ruin, and had lost that which they had obtained at their first coming into the world, (which whether he means it of their right to baptism, or their having been actually baptized, and losing the fruit and benefit of their baptism, is all one to my purpose) and therefore he brings them in thus elegantly pleading against their parents at the great day: It was no fault of ours; we did not of ourselves forsake the sacraments of our Lord, and run over to join with profane impieties: the unfaithfulness of others has undone us, we have found our parents to be murderers; they denied us God for our father, and the Church for our mother; for while we, alas, were little, unable to take any care of ourselves, and ignorant of so great a wickedness, we were ensnared by the treachery of others, and by them betrayed into a partnership of their impieties. (Primitive Christianity, part I. ch. 10.)

CONFIRMATION.

Q. What were the four principal ceremonies used in the administration of Confirmation?

A. (1) Imposition of hands; (2) Unction with the chrism; (3) The sign of the cross; (4) Prayer.

Q. In what religious rites has the imposition of hands been used?

A. (1) In Confirmation of Baptism; (2) In the Ordination of the Clergy; (3) In the absolution of penitents; (4) In the absolution of the sick; (5) In the benediction of any single person; (6) In the benediction of persons newly married.

Q. On what passages of Scripture, and the Fathers, is the antiquity of imposition of hands at Confirmation grounded?

A. I. Upon three passages of Scripture: Acts viii. where the Apostles, Peter and John, laid their hands upon those whom Philip had baptized at Samaria; Acts xix. where St Paul caused those Ephesians, who had previously been baptized unto John's baptism, to be baptized in the name of the Lord Jesus, and then laid his hands upon them; and Heb. vi. 2, where the laying on of hands is stated to be one of the six fundamental doctrines of Christ.

II. Cyprian (Ep. 73) derives it from the example of the Apostles in Acts viii. "Our practice is, that they who are baptized, be presented to the governors of the Church; that by our prayer, and the laying on of hands, they may receive the Holy Ghost"—quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, præpositis Ecclesiæ offerantur, ut per nostram orationem, et manus impositionem, Spiritum Sanctum consequentur. He also mentions that imposition of hands only was necessary for the readmission of those who had been baptized in the Catholic Church, and had afterwards fallen into heresy; but that those who had been baptized by heretics should be baptized again, and afterwards receive imposition of hands. Firmilian, bishop of Cæsarea in Cappadocia, a contemporary of Cyprian, Jerome, and St Augustin, refer the custom to Acts xix. St Augustin also answers the objection, that it was used by the Apostles to confer miraculous gifts, by saying, that other graces, sufficient to testify the presence of the Holy Spirit, might be imparted.

Q. Shew that the bishop was the appropriate minister of Confirmation during the first six centuries of Christianity.

A. Cyprian, and his contemporary Firmilian, bishop of Cæsarea in Cappadocia, make bishops the ordinary ministers of Confirmation. The council of Eliberis, in the beginning of the fourth century, passed canons to the effect: "That if a layman baptized a catechumen, when he was dangerously sick at sea, or where there was no church near at hand, he should afterwards bring him to the bishop, that he might perfect his baptism by imposition of hands." St Jerome (Dial. Cont. Luc. iv.) says, that it was the duty of the bishop to make a circuit of his diocese for the purpose of giving imposition of hands to those who had been baptized by presbyters and deacons. Several councils forbade the inferior clergy to confirm, or at least to consecrate the chrism, (Conc. Illib. cc. 37, 77; Carthag. II. c. 3; III. c. 36; IV. c. 36; Tolet. I. c. 20); and we invariably find in all ancient liturgical works that Confirmation was the peculiar office of the bishop.

Under certain limitations at an early period, however, presbyters might administer the office; as when the bishop, either when present or absent, gave them express permission; but deacons, who had been previously on the same footing as presbyters, when they were deputed to baptize, were forbidden to do so by the council of Toledo, A. D. 400. It appears from the letters of Pope Innocent, and from St Jerom, who says, "That presbyters neither in the presence of their bishop, nor in his absence, were allowed to do it; but that many men were forced to die without Confirmation or imposition of hands, because the bishop did not come in time to administer it to them," that the Western Church then confined the duty to bishops only. In the Greek Church the presbyters have, from the earliest to the present time, administered the office and consecrated the chrism.

Q. What appears to have been the origin of the use of unction at Confirmation?

A. Tertullian is the first writer who makes mention of the use of material unction after baptism, he says, "Having come out from the bath, we are anointed thoroughly with a blessed unction;—exinde egressi de lavacro perungimur benedicta unctione." (de Bapt. c. viii.) Theophilus of Antioch (see Lect. on E. H. p. 53) says, "That we are therefore called Christians, because we are anointed with the oil of God;—καλούμεθα Χριστιανοὶ, ὅτι χριόμεθα, ἐλαίῳ Θεου." (Ad Autoly. lib. i.): but it is doubtful whether or not this refers to Confirmation. Bishop Pearson (Lect. in Act. v.) is of opinion that it came into use shortly after the times of the Apostles, but Basnage and Daillé think it was not in use until the times of Tertullian. Origen, indeed, (in Levit. Hom. ix.) expressly refers to Tertullian, and says it was not used until the third century.

Q. In what manner was the chrism administered at Confirmation, and what effects were attributed to it?

A. Cyril of Jerusalem (Lect. xxi. on the Holy Chrism, 1 John ii. 20—28; on the Mysteries, iii. as translated in the Library of the Fathers,) says, "ye were first anointed on your forehead, that ye might be delivered from the shame which the first man, when he had transgressed, bore about with him everywhere; and that 'with open face ye might behold as in a glass the glory of the Lord,' (2 Cor. iii. 3.) Then on your ears, that ye might receive ears quick to hear the Divine mysteries, of which Esaias (l. 4.) has said, 'The Lord wakened mine ear to hear;' and the Lord Jesus, in the Gospel, (Matt. xi. 15), 'He that hath ears to hear let him hear.' Then on your nostrils, that receiving the sacred ointment ye may say, 'We are to God a sweet savour of Christ, in them that are saved,' (2 Cor. ii. 15). Then on your breast, that having put on the breastplate of righteousness, ye may stand against the wiles of the devil; and again, beware of supposing this to be plain ointment, (ἐκεῖνο τὸ μύρον ψιλὸν εἶναι). For as the bread of the Eucharist,

after the invocation of the Holy Ghost, is mere bread no longer, but the body of Christ; so also this holy ointment is no more simple ointment, nor (so to say) common, after the invocation, but the gift of Christ; and by the presence of His Godhead, it causes in us the Holy Ghost—*οὕτω καὶ τὸ ἅγιον τοῦτο μύρον οὐκ ἔτι ψιλὸν, οὐδ' ὡς ἂν εἴποι τις κοινὸν, μετ' ἐπικλησιν,*" &c.

At first it consisted of olive-oil, but afterwards of a more costly compound, which the bishops consecrated with prayer, exorcism, and insufflation. The Apostolical Constitutions make it to be, on man's part, *τὸ μύρον, βεβαίωσις τῆς ὁμολογίας.....σφραγὶς τῶν συνθηκῶν*,—"the confirmation of our confession.....the seal of the covenant," made with God in baptism: and on God's part, the collation of the Holy Spirit, represented by this ceremony of anointing. According to Jerom, Leo, and others, it was by this unction that every Christian became, in some sense, a partaker of a royal priesthood. (See Bingham, Antiq. xii. 3. 3.)

Q. Shew that it was customary to use the sign of the cross, and prayer, at Confirmation.

A. It appears, from what has been said in speaking of the use of the sign of the cross in baptism, that the bishop made this sign upon those parts where he had applied the chrism; but in addition to this the "consignation," which is so often used by Latin writers to denote "Confirmation," evidently refers to this part of the ceremony; the Greek name *σφραγὶς* also confirms this view.

As to prayer. The first council of Constantinople, A. D. 381, that of Trullo, A. D. 692, and even the Euchologium now in use in the Greek Church, prescribe, at the administering of the chrism, this short form, *Σφραγὶς δωρεᾶς Πνεύματος ἁγίου. ἀμήν*;—"The seal of the gift of the Holy Ghost. Amen." "But besides this shorter form, which was only an implicit prayer, as if they had said, 'Let this unction be unto thee the seal of the gift of the Holy Spirit,' they had also some larger forms, which were more express prayers; one of which is in the author of

the Apostolical Constitutions (vii. 44), where the bishop is ordered to anoint the party baptized, saying these words, 'O Lord God, the Unbegotten, who hast no Lord, who art Lord of all, who madest the sweet savour of the knowledge of the Gospel to go forth among all nations, grant now that this chrism may be effectual (ἐνεργες γενέσθαι) in this baptized person, that the sweet savour of Christ may remain firm and stable in him, and that he, being dead with Him, may rise again, and live with Him'." (Bingham, xii. 3. 3.) The ceremony was concluded by the bishop giving a blow on the cheek, as will be seen in the Second Part.

Lecture XIII.

ON THE MISSA CATECHUMENORUM, "THE SERVICE OF THE CATECHUMENS," OR ANTE-COMMUNION SERVICE.

Q. What part of Divine Worship was included under the term Missa Catechumenorum?

A. It was that part at which the Catechumens, and all others who were not in full communion with the Church, were allowed to be present, and consisted of:—(1) Psalmody; (2) Reading the Scriptures; (3) Preaching; (4) Prayers for those who were not allowed to participate of the holy mysteries.

Q. In what order do the author of the Apostolical Constitutions, St Jerom, St Basil, Cassian, and others, place the different portions of Divine Service?

A. The author of the Apostolical Constitutions prescribes, (1) That the reader should read a portion of the Old Testament; (2) That another reader should chant, or sing, the Psalms of David, and that the people should join in repeating the ends of the verses; (3) That the Acts of the Apostles, and the Epistles should be read; (4) And next, that the deacon or presbyter should read the Gospels. (*Μέσος δὲ ὁ ἀναγινώσκων ἐφ' ὑψηλοῦ τινος ἑστὼς, ἀναγινωσκέτω τὰ Μωσέως,.....ἀνὰ δυό δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοὺς Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω.....*ii. c. 57); (5) That the presbyters should exhort the people, but not all of them, and last of all the bishop, (*καὶ ἐξῆς παρακαλείτωσαν οἱ πρέσβύτεροι τὸν λαὸν, ὁ καθεὶς αὐτῶν, ἀλλὰ μὴ ἅπαντες· καὶ τελευταῖος πάντων ὁ ἐπίσκοπος, ὅς ἔοικε κυβερνήτῃ.*)

St Jerom, in describing the service of the Egyptian monks, says, "They meet at nine o'clock, and then the Psalms are sung, and the Scriptures read, (Psalmi resonant, Scripturæ rectitantur ex more); and after prayers they

all sit down, and the father preaches a sermon to them." (Ep. xxii. ad Eustoch. c. xv.) Cassian (A. D. 424. Instit. ii. c. vi.) represents, "That first the Psalms were sung, and then followed two lessons, one out of the Old Testament, and the other out of the New. Only on the Lord's day, and the fifty days of Pentecost, and the Sabbath or Saturday, they read one lesson out of the Acts of the Apostles, or the Epistles; and the other out of the Gospels." St Basil speaks "of a confession made to God upon their knees; after which they rose up, and betook themselves to sing psalms to God." (Ep. 73. ad Neocæs.) This, however, took place at their morning prayers, before day, (ἐκ νυκτὸς ὀρθρίζει ὁ λαὸς), and might only refer to the private and silent confession, which each made at his entrance into the church; but Hamon L'Estrange (Alliance of Divine Offices, iii. p. 75, 77) maintains, from Chrysostom, that the Eastern Churches began their *antelucan* service with a confession, and then proceeded to psalmody.

THE PSALMODY OF THE ANCIENT CHURCH.

Q. In what manner were the Psalms used in the ancient Church?

A. The council of Laodicea (A. D. 367, c. xvii.) decreed, "That the Psalms must not be sung one immediately after another, but that a lesson be read after every psalm:—μὴ δεῖν ἐπισυναπτεῖν ἐν ταῖς συνάξεσι τοὺς ψαλμούς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀναγνώσιν." St Augustine, in one of his homilies, says, that they read the Epistle, then they sung a psalm (deinde cantavimus psalmum, exhortantes nos invicem una voce, uno corde dicentes, "Venite, &c." Ps. xcv.), and after that a lesson out of the Gospel. And this appears to have been the general custom. (See the Appendix of Canons.)

Q. Why were some psalms called PSALMI RESPONSORII?

A. The psalms which were chanted between the

reading of different portions of Scripture were called *responsaria* and *psalmi responsarii*. The fourth council of Toledo refers to them, when it blames some for neglecting to repeat the *Gloria Patri* after the responsories (Sunt quidam, qui in fine responsoriorum, 'Gloria' non dicunt, A.D. 633, c. xv.) Gregory of Tours (de Vitis Patrum, c. viii. &c., fl. A.D. 573), says, it is the duty of the deacon to repeat them. Isidore (de Off. i. 9, A.D. 595) says, that responsoria were used in ancient times in Italy, and were so called, because when one sung the whole choir answered him; whilst Rupentus (de Off. 1, xv., A.D. 1111) affirms that they were so called 'a respondendo,' because they answered to the lessons, being chanted immediately after them.

Q. What appears to have been the rule with regard to the use of hymns and psalms on ordinary, and on extraordinary, occasions?

A. We have already seen (page 95) that the sixty-third psalm, "O God, my God, early will I seek thee," was always sung at the morning service, and was on that account called the morning psalm, and that, in a similar manner, the hundred and forty-first psalm, "Let my prayer be set forth in thy sight as the incense, and the lifting up of my hands be an evening sacrifice," was always sung at the evening service. St Augustine informs us, that it was in his time a very ancient practice in Africa to read Ps. xxii., "My God, my God, why hast thou forsaken me," &c., in the service of Good Friday; and we are informed by Gennadius (de Script. 79, A.D. 495) that Musæus, presbyter of Marseilles, "selected portions of the psalms adapted to the seasons and the lessons:—responsoria etiam psalmorum capitula tempori et lectionibus congruentia excerpsit," for the use of the Gallican Church. There are also proofs that certain psalms were selected for particular Sundays and festivals, as also for the Communion Service, and funeral offices.

The Psalms in general, however, were sung from end

to end as they stood in the book, in a regular course. Cassian says, that after many changes the Egyptian monks fixed twelve for the morning and evening service, which were read in one continued course, without any lessons coming between them, but that there was still a custom of apportioning a certain number of psalms to each of the canonical hours.

Besides these, the bishops sometimes appointed psalms to be sung at certain times of the service, as appears from Athanasius (Apol. 2, contra Arium), St Augustin (in Ps. cxxxviii.), and other writers.

Q. What traces are there in the New Testament, and early writers, of the use of hymns in Christian worship?

A. St Paul (in Eph. v. 19, and Col. iii. 16) directs the converts to use "psalms and hymns and spiritual songs;" some suppose, that by psalms and hymns he refers to the Psalms of David, and by spiritual songs he means compositions of the Christians themselves (cf. 1 Cor. xiv. 15—19); whilst others think that the word 'spiritual' applies equally to all the three words.

Grotius and Michaelis regard Acts iv. 24—30, "And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God," &c., as the first Christian hymn, and say that it can easily be reduced to metre. Michaelis and others think that Eph. v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," 1 Tim. iii. 1—16; 2 Tim. ii. 11, are fragments of hymns, and that many such occur in the Apocalypse; e. g. i. 4—8; v. 9, &c.

Pliny, as we have seen, speaks of the Christians singing hymns to Christ, as God, but neither Justin Martyr, nor the Apostolical Constitutions, mention the words ὕμνος or ὑμνολογεῖν. Origen, however, says that hymns were addressed to God and Christ, ὕμνους εἰς μόνον τὸν ἐπὶ πᾶσι λεγομενον Θεον, καὶ τὸν μονογενῆ αὐτοῦ (contra Cels. viii. 67); and Eusebius quotes a passage which

speaks of psalms and hymns (ᾠδαι ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γράφεισαι), furnishing evidence of the divinity of our Saviour. Basil speaks of one Athenogenes as the author of a doxological hymn, but we have no certain account of the authors of any hymns until the fourth century.

Q. State what were the different customs of the Eastern and Western Churches in the use of the GLORIA PATRI.

A. The Eastern Church only used it at the end of the last psalm, which they called their *antiphona*, or Allelujah, which was one of those psalms which had Allelujah prefixed to it, and which they repeated by way of *antiphona*, or responsal, and then added, "Glory be to the Father, and to the Son, and to the Holy Ghost." But in the Western Churches, except the Roman, it was usual for the whole congregation to stand up, and say it, at the end of every psalm (Bingham, xiv. 1, 8).

Q. Mention the different ways in which the Psalms were sung.

A. (1) Sometimes one person sung them, and the congregation joined in the last as an *antiphona*, or alternate song, and then they concluded with the *Gloria Patri*. (2) Sometimes the whole congregation sang the whole of them, as our Saviour and his Apostles did at the Last Supper. Thus Chrysostom says, "Anciently they all met together, and all sang in common: and so do we at this day." (3) Sometimes the whole congregation was divided into two parts, and repeated the Psalms alternately verse by verse. Socrates (E. H. vi. viii.) calls this ἀντίφωνον ὑμνῳδίαν, "the antiphonal hymnody;" and St Ambrose says, "From the responsories of the Psalms (responsoriis psalmorum), and singing of men, women, virgins, and children, there results a harmonious noise like the waves of the sea" (Hexæm. iii. v.) St Ambrose is said to have first introduced it into the Western Church at Milan, but Socrates (E. H. vi. 8) traces the custom as high as the time of Ignatius. (4) It was common, in the fourth century, for a

single person, called a *phonascus*, ὑποβολεὺς, or *precentor*, to begin the verse, and for the people to join with him at its close. This the Greeks called ὑπηχεῖν and ὑπακούειν; and the Latins, *succinere*.

Q. What is meant by PLAIN SONG, and how was it used by the Ancient Church?

A. As to the voice or pronunciation used in singing, it was of two sorts, the plain song, and the more artificial and elaborate tuning of the voice to greater variety of sounds and measures. The plain song was only with a little gentle inflexion, and agreeable turn of the voice, with a proper accent, not much differing from reading, and much resembling the musical way of reading the Psalms now in our Cathedral Churches. This was the way of singing at Alexandria in the time of Athanasius. For St Austin says, (Confes. Lib. x. cap. 33,) He ordered the reader to sing the psalm with so little inflection or variation of the tone, that it looked more like reading than singing. And this, St Austin (Aug. Ep. cxix. ad Januar. cap. 18) seems to intimate to have been the common way of the African churches, as most agreeable to the slow genius of the African people. Whence some of the warmer Donatists made it a matter of objection, That the Catholics sung the divine hymns of the prophets soberly in the church, whilst they sung their own psalms of human composition in a ranting way, and even trumpeted out, like men that were drunk, their own exhortations. St Austin does not speak this, as if he wholly disapproved the other more artificial and melodious way of singing, but only as it was intemperately abused by many, and particularly by the Donatists. For otherwise he commends this way of singing, as very useful to raise the affections, when performed with a clear voice (Confes. Lib. x. cap. 33) and a convenient sweetness of melody: and says, it was that that melted him into tears, when he first heard it in the beginning of his conversion, in the church of St Ambrose. (Bingham.)

Q. Who were the chief writers of the hymns used in the primitive Church, and when were they introduced?

A. We have neither the name, nor the compositions of any hymn-writer belonging to the first or second centuries. St Basil speaks of the doxological hymn of one Athenogenes, who is supposed to have been contemporary with Clemens Alexandrinus. Paul of Samosata, in the third century, banished certain hymns from the church at Antioch (ὡς δὴ νεωτέρους καὶ νεωτέρων ἀνδρῶν συγγράμ-

ματα, Eus. E. H. VII. 30), as of recent composition; and the council of Laodicea, in the fourth century, prohibited the use of hymns composed by private persons, in public worship; and the council of Chalcedon, A. D. 451, confirmed its canon. Arius spread his doctrines by teaching them to the people in hymns, and Chrysostom introduced others to counteract their effect; as also did Ephraim the Syrian to neutralize the influence of those composed by the Gnostic Bardesanes. Augustin also composed a hymn to check the errors of the Donatists.

Hilary, bishop of Poitiers, who died, A. D. 368, is said to have been the first who composed hymns for public worship in the Western Church; he was followed by Ambrose, who died A.D. 397, and from that time the hymns of the Latin surpassed those of the Eastern Church.

Clemens Alexandrinus is the earliest Greek Father in whose works any hymns are found. Gregory Nazianzen, who died A.D. 390, wrote numerous hymns; and Synesius, bishop of Ptolemais, in the beginning of the fifth century, composed several hymns for private use; but those now in use in the Greek Church were not introduced until the eighth and ninth centuries.

Q. What was the original form of the GLORIA PATRI, and when was it enlarged? In what words is it now expressed in the Greek and Latin Churches?

A. The ancient form, both in the Greek and Latin Churches, was a single sentence without any response, as, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen." The fourth council of Toledo, A.D. 633, added the word 'honour' to 'glory,' so that it became, "Gloria et honor Patri—Glory *and honour* be to the Father," &c. Athanasius, or whoever was the author of the Treatise of Virginity among his works, repeats it simply thus: "Glory be to the Father, and to the Son, and to the Holy Ghost:"—Δόξα Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι: but some editions have also the words νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας.

Baronius (Annal. A. D. 325, Article, *Gloria Patri*) thinks that the clause, "As it was in the beginning, is now, and ever shall be, world without end," was added by the council of Nice, but as the acts of that council do not mention it, we may conjecture that it was not inserted until some time afterwards. The second council of Vaisons in France, held A. D. 529, first makes express mention of this addition, and says, "It was then so used at Rome, and in Italy, and Africa, and all the East (the West is intended); and therefore is now ordered to be used in the French churches." The form in the Greek churches at present, is Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι, καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας αἰώνων, Ἀμήν (both now, and for ever, and to ages of ages, Covel, on Gr. Ch. p. xxx.); and in the Western Churches, "Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen."

Q. In what different forms was the GLORIA PATRI expressed before the growth of heresy made it necessary to be more precise? How by the Arians, and why?

A. They ascribed glory: (1) To the Father, and to the Son, and to the Holy Ghost: (2) To the Father, and to the Son, *with* the Holy Ghost: (3) To the Father, *in or by* the Son, and *by* the Holy Ghost: (4) The Arians said, "Glory be to the Father, *in or by* the Son, and Holy Ghost:" intending to express that the Son and the Holy Ghost were inferior to the Father in substance, and as creatures of a different nature from him. Philostorgius the Arian, says that the two original forms were Δόξα Πατρὶ, δι' Υἱοῦ, ἐν ἁγίῳ Πνεύματι; "Glory be to the Father, *by* the Son, *in* the Holy Ghost:" or Δόξα Πατρὶ, ἐν Υἱῷ, καὶ ἁγίῳ Πνεύματι; "Glory be to the Father, *in* the Son, and *in* the Holy Ghost." (See Hooker, E. P. v. 42, 7—11; Bingham, xiv. 2. 2; and the authorities quoted by them.)

Q. To whom has the hymn GLORIA IN EXCELSIS been attributed?

A. Western liturgical writers have attributed it, some to Telesphorus, bishop of Rome, A.D. 150; others to Symmachus, bishop of Rome, A.D. 500; and others to Hilary, bishop of Poitiers, in the fourth century; but it probably originated in the Eastern Church, as we find it in the Apostolical Constitutions, and the Treatise of Virginity, attributed to Athanasius, where it is prescribed for the morning service, as was shewn in page 97. (See Part II. "*On the Communion-service.*")

Q. Give a brief account of the rise and progress of the composition of the SERAPHIC HYMN, and of the attempts to corrupt it.

A. It was used in imitation of the Seraphims in the vision of Isaiah; ἅγιος, ἅγιος, ἅγιος, κύριος σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ: "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory." The Apostolical Constitutions (viii. 12) varied the ending thus: πλήρης ὁ οὐρανὸς, καὶ ἡ γῆ, τῆς δόξης αὐτοῦ· εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν: "Heaven and earth are full of His glory, who art blessed for ever. Amen."

The council of Chalcedon, A.D. 451, used the following form: Ἅγιος ὁ Θεὸς, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλεήσον ἡμᾶς; "Holy God, Holy Mighty, Holy Immortal, have mercy upon us;" 'Holy Mighty,' being applied to the Son, and 'Holy Immortal' to the Holy Ghost. Peter the Fuller (about the year 463; see Lect. on E. H. p. 135) caused the words, ὁ σταυρωθεὶς δι' ἡμᾶς, 'that was crucified for us,' to be added to it, and thus attempted to establish the Monophysite doctrine, that all the persons of the Godhead suffered. Theodorus Lector informs us that Calandio, bishop of Antioch, in the time of Zeno (A.D. 477—491), read it thus: "Holy God, Holy Mighty, Holy Immortal, Christ, our King, that wast crucified for us (Χριστὲ βασιλεῦ, ὁ σταυρωθεὶς δι' ἡμᾶς), have mercy upon us." These additions caused great tumults in the Eastern Church, whilst the Western and Constantinopolitan Churches rejected them altogether, and, as Ephraim Antiochenus

informs us, some European provinces, to maintain the old way of applying it to the whole Trinity, expressly said, "Holy Trinity, have mercy on us:"—ἁγία Τριὰς ἐλέησον ἡμᾶς.

Q. Explain what is meant by Hallelujah, and the Halleluatic psalms, in the primitive Church.

A. Sometimes the singing of the Hallelujah merely meant the repetition of this word, which signifies 'Praise the Lord,' in imitation of the heavenly host, as related in Rev. xix. Sometimes it meant the singing of one of those psalms to which the word was prefixed, such as the hundred and forty-fifth, and the remainder of the psalms to the end, which were therefore called Halleluatic psalms. It generally denoted the singing the word itself, as a sort of invitatory, or mutual call, to each other to praise the Lord. St Augustin observes, "They always used it in the Hebrew language, because that was the known signification of it" (Ep. 178); and again, "In some Churches it was never sung but upon Easter-day, and the fifty days of Pentecost," but the Roman Church generally confined it to Easter-day; and again he says, "it was never used in Lent, because that was a time of sorrow" (Ps. cx.) The fourth council of Toledo forbade its use in the Spanish Churches during Lent, and on fast days, and appointed it to be sung after the reading of the Gospel; but in other Churches it was sung between the Epistle and the Gospel. St Augustin says, "It was sung every Lord's day at the altar." (Ep. cxix. ad Jan. c. xv.)

NOTE:—An account of the NUNC DIMITTIS, the BENEDICITE, the MAGNIFICAT, the TE DEUM, and the CREEDS, will be inserted in the SECOND PART of this work.

OF THE USE OF HOLY SCRIPTURE IN THE PUBLIC SERVICE OF THE CHURCH.

Q. Shew, from the writings of the primitive Church, that the Holy Scriptures were read in the public assemblies.

A. Justin Martyr says, "That on the day called Sunday, all that live either in the city or country meet together in the same place, when the writings of the Apostles and Prophets are read, as much as time will give leave; when the reader has done, the presiding minister makes a sermon:—*καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ, τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρι ἐγχωρεῖ· εἶτα παυσαμένου τοῦ ἀναγιγνώσκοντος,*" κ. τ. λ. (Apol. I. c. 67.)

Tertullian says, "We come together to call the sacred writings to remembance . . . At all events, by these holy words we feed our faith: Cogimur ad litterarum divinarum commemorationem . . . Certe fidem sanctis vocibus pascemus." (Apol. c. 39.) He also speaks of the Lector, or Reader (De Præs. Hær. c. 41), and, from other passages, it is evident that he was well acquainted with the custom.

Cyprian gives an account of the ordination of Aurelius and Celerinus, who were two readers. (Eph. 38, 39; Paris, Ed. 33.)

The Apostolical Constitutions already quoted (see p. 130), distinctly prove that they were read in their assemblies.

Origen, Chrysostom, and other writers, speak also of this universal custom. (For an account of the manner in which the Jews read their Scriptures, see p. 69.)

Q. In what order were the Scriptures read in the primitive Church?

A. There appears to have been no tables of lessons, but it is clear that particular lessons, which could not be changed, were read at certain parts of the Ecclesiastical year. St Augustin says, "that at Easter, for four days successively, the history of the resurrection was read out of the four Gospels; that on the day of the Passion, the history of our Saviour's sufferings was read out of St Matthew's Gospel only; and that from Easter to Pentecost the Acts of the Apostles were read." St Chrysostom tells us "how, by the appointment of the Church," particular

lessons were read, especially at the periods mentioned by St Augustin.

Q. How were the Scriptures divided for public uses, and who read them?

A. The Scriptures were divided into sections, called περικοπὰς, or κεφάλαια, and by the Latins *capitula*, and were recited, as we have already seen, in a kind of plain-song. (See p. 141.) Bingham says, that in the first two centuries, before the order of readers was instituted, it is probable that they were read by the deacons; or else, in imitation of the Jewish Church (see p. 70), by such as the bishop or president for that time appointed. But, in the time of Cyprian, it was the peculiar office of the readers, which was become an inferior order of the clergy, to read all the lessons of Scripture, and even the Gospel, as well as other parts. (Cyp. Ep. 34 or 39.)

In after ages, the reading of the Gospel was, in some Churches, confined to the office of the deacons and presbyters; for so the author of the Constitutions words it: "After the other two lessons are read by the readers, let a deacon or presbyter read the Gospels: Ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων . . . διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια." (ii. 57.) Jerom speaks of a deacon, and Socrates of a presbyter, reading them. Sozomen says, "At Alexandria the Gospel was read only (μόνος) by the archdeacon; in other places by the deacons; in others, only by the presbyters; and on the greater festivals by the bishop, as at Constantinople at Easter-day." (vii. 19.) At a subsequent period a similar want of uniformity appears to have existed.

Q. What solemnities or ceremonies were used before and after the reading of the Scriptures?

A. Cyprian alludes to the practice of the reader using the salutation Pax vobis, or vobiscum! "Peace be with you!" before he began to read (Auspicatus est pacem, dum dedicat lectionem, Ep. 33, al. 38); and this custom

seems to have been continued in Africa until the reader was prohibited doing so by the third council of Carthage, A.D. 397 (ut lectores populum non salutent, c. 4); but it appears from Augustin (Ep. 155; de Civit. Dei, xxii. 8) and Chrysostom (Hom. in Coloss. iii.), that the salutation was always used either by the deacon, or presbyter, or bishop, immediately before the reader began.

St Chrysostom also says, "The deacon first stands up, and cries with a loud voice, *πρόσχωμεν*, 'let us give attention' (attendamus); this he repeats several times; and after that the reader names the prophet Isaiah, suppose, or any other; and before he begins to read he also cries aloud, *τάδε λέγει Κύριος*, 'Thus saith the Lord'," (Hom. xix. in Act. Apost.) Mabillon observes, "That at the naming of the lessons out of the Prophets or Epistles, the people sometimes said, *Deo Gratias*, 'Thanks be to God,' and at their conclusion, Amen, as it is in the Mozarabic Liturgy." (De Liturg. Gallic. I. c. ii. n. x.) Grotius also says, "It was customary, at the end of the Epistle, for the people to answer, 'Amen:' and that hence it was, that at the end of all of St Paul's Epistles the word 'Amen' was added by the Church." (Adnot. in Philemon. v. 25.)

At the reading of the Gospel it was customary for all the people to stand: "When the Gospel is read, let the presbyters, and deacons, and all the people, stand with profound silence: *ὅταν αναγινωσκόμενον ἢ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέτωσαν μετὰ πολλῆς ἡσυχίας*," is the order of the Constitutions (ii. 57).

Sozomen (H. E. vii. 19) mentions that it was a singular thing, nowhere else known or heard of, except at Alexandria, that the bishop did not rise up at the reading of the Gospels. This was constantly insisted upon, and in Africa the congregation stood up at the reading of every portion of the Scriptures. Bona (Rer. Liturg. II. vii. 4) thinks that there was no appointed answer to be made when the

Gospel was ended. For some said only '*Amen*;' others, *Deo Gratias*, 'Thanks be to God;' and others, *Laus tibi, Christe*, 'Praise be to thee, O Christ.'

Q. What appears to have been the practice in the early Church with regard to the use of the books of the Jewish Apocrypha?

A. They were used in some Churches, but not in all. It appears from Cyril of Jerusalem (Cat. IV. n. 22) that all our canonical Scriptures, except the Revelations, and no others, were read in that Church. The Apostolical Constitutions omits these books from its catalogue, and so does the council of Laodicea.

Jerom, and Ruffinus, who was presbyter of Aquileia, say that these Apocryphal books were called 'ecclesiastical,' because they were, according to ancient tradition and practice, read in the Church as books of piety and moral instruction, but were not used to prove any matters of faith. The third council of Carthage, and St Augustin, consider the books of Wisdom and Ecclesiasticus, together with Tobit, Judith, Esther, and the Maccabees, as 'canonical,' but they appear to use that word in a restricted sense.

Q. Mention some of the writings which were read in Churches, besides those which are now included in our Bibles.

A. The Κήρυγμα, Prædicatio Petri, the "Preaching of Peter;" and the Ἀποκαλύψις, Revelatio Petri, "the Revelation of Peter." The Διδαχαὶ τῶν Ἀποστόλων, or "Doctrines of the Apostles;" the Shepherd of Hermas; the First Epistle of Clemens Romanus to the Corinthians; the Homilies of celebrated Fathers, such as Gregory Nazianzen, St Basil, Chrysostom, Augustin, and others. Public Symbols and Rules of Faith were also read, and Memoirs of Martyrs and Saints.

Q. Quote Jerom's account of the use of lighted tapers at the reading of the Gospel.

A. He says, "That they had no such custom in the

Western Church, either as burning candles by day, at the monuments of the martyrs (as Vigilantius had falsely accused them), nor at any other time, save only when they met in the night, to give light to their assemblies; but in the Eastern Church it was otherwise: for, without any regard to the relics of the martyrs, whenever the Gospel was read, even when the sun shone brightly, they lighted candles, which was done, not for the sake of giving light, but as an expression of joy." Hence the virgins in the Gospel had their lamps lighted, and hence the Apostles were warned to "let their loins be girded about, and their lights burning." (Luke xii. 35.) Hence it is said of St John, "He was a burning and a shining light." (John v. 35.) Also under the figure of a material light (lucis corporalis), is represented that light of which we read in the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path," Ps. cxix. 105. (Jerom, contra Vigil. c. 3.)

Q. Give a brief account of the translations of Scripture used in the ancient Church.

A. Where Greek was spoken the Septuagint was used, and where it was not, such translations as were made from it; for, until the time of Jerom, there was no Latin translation of the Bible derived immediately from the Hebrew. In Osdroene and Mesopotamia, however, and where Syriac was the prevailing language, there was a Syriac translation made from the Hebrew, not long after the time of the Apostles. This was called "the old translation," to distinguish it from another made from the Septuagint in a later age. At a subsequent period Lucian of Antioch, and Hesychius an Egyptian, martyrs under Diocletian, revised the Septuagint. From that time Alexandria and Egypt used the copy of Lucian, and Constantinople, and all the Asiatic Churches dependent upon them, used that of Hesychius. Eusebius and Pamphilus also published a copy corrected by Origen, which was used by the Churches of Palestine and Arabia.

The present Latin Vulgate is supposed to have been

compounded of the ancient Italian or *Vulgata* copy generally used, and the new translation made from the Hebrew by St Jerom.

OF PREACHING, AND THE USAGES RELATING TO IT IN THE ANCIENT CHURCH.

Q. Shew from the New Testament, and the early Fathers, that preaching was usual in the early Church.

A. It was usual, as has been already shewn (see p. 69), for a discourse to be delivered in the Jewish assemblies after the reading of the Scriptures. Our Saviour and his Apostles complied with this custom.

Justin Martyr says, that after the Scripture readings were ended, the presiding minister (*προέστως*) delivered a discourse, in which he exhorted and admonished the people, and excited them to an imitation of the good works which had been brought before their notice (*εἶτα παυσαμένου τοῦ αναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται*, Apol. I. c. 67).

Tertullian evidently alludes to expositions of the Scriptures, when he says, that after reading them they strengthened their discipline by inculcating precepts (disciplinam præceptorum inculcationibus densamus, Apol. c. xxxix.)

Eusebius says, that Origen, when he went into Palestine, about A.D. 216, was desired by the bishops to discourse upon and expound the Scriptures publicly in the Church.

The Apostolical Constitutions also speak of expositions following the reading of the Scriptures; *καὶ ἑξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν*, ii. 57; and again, *ἀναγνόντες τὸ εὐαγγέλιον, καὶ προσλαλήσαντες τῷ λαῷ τὰ πρὸς σωτηρίαν*, v. 19.

Q. At what part of the service were the sermons delivered in the ancient Church, and what different names were given to them?

A. Immediately after the reading of the psalms and lessons, and before the catechumens were dismissed. The

Greeks called them 'homilies,' ὁμιλίαι (ab ὅμιλος, multitudo hominum, q. ab ὁμοῦ simul et ἴλη agmen, turba, vel ab ὁμοῦ εἱλεῖσθαι, Schleusner), which signified a familiar discourse, delivered to large assemblies of people, and might either be written by the preacher himself or read out of a book composed by another. The names λόγος, and κήρυγμα, were also sometimes applied to such a discourse.

The Latins called it 'sermo,' and in later times 'concio.' Tertullian, Cyprian, and other writers, apply the word 'tractatus,' to designate discourses intended for instruction or edification.

Q. Whose office was it to preach in the early Church?

A. Justin Martyr, as quoted above, ascribes this duty to the presiding minister. St Ambrose expressly says, "It is the peculiar office of the bishop to teach the people." (Episcopi proprium munus docere populum. De Off. Sac. I. 1). Cyril of Alexandria calls the office of a bishop ἀξίωμα διδασκαλικὸν, 'the dignity or honour of teaching,' and the rule laid down by St Paul (1 Tim. iii. 2), that a bishop should be διδακτικὸς, *apt to teach*, seems to have been enforced by various secular and ecclesiastical laws. A deacon was not allowed to preach except by express permission, and presbyters only by permission of the bishop, especially if he were present. Monks were at first forbidden to do so, and women always; but laymen might address the people by permission of the bishop. (Eus. E. H. VI. 19; see also the Index of this work.)

Q. State some particulars with regard to the delivery of sermons in the ancient Church.

A. The sermons of Greek are generally longer than those of Latin writers. They were at first delivered in the chancel in front of the altar, but afterwards in the body of the church from the 'ambo,' or some other elevation. It was customary for the preacher to sit, and the people to stand, but this usage was by no means a general one; and sometimes the hearers expressed the approbation of the preacher by applauding him. The custom of de-

livering extemporary sermons (ὁμιλίαι σκεδιασθεῖσαι) was the exception, and not the rule.

We find in the writings of Athanasius, Augustin, and others, frequent complaints of want of attendance, and indecorous behaviour of the audience at sermons. Many of the sermons of Origen, Chrysostom, and others, were delivered extempore, and taken down by short-hand writers.

There were sometimes two or three sermons delivered in the same assembly, and in some places there were sermons every day, and in many places twice a-day, but they were not so frequent in country villages.

There were prayers of some kind at the beginning and end of each sermon. The salutation, *pax vobis*, "The Lord be with you," was commonly used before sermons, and sometimes a benediction. Sermons were sometimes preached without any text; and sometimes upon more texts than one; and, lastly, the preacher always concluded with a doxology to the Holy Trinity.

OF THE PRAYERS FOR THE VARIOUS CLASSES OF CHRISTIANS IN THE EARLY CHURCH.

Q. At what part of Divine service did the public prayers of the early Church begin, and what classes of Christians were present at them?

A. They did not begin until after the sermon was concluded, and as soon as the prayers for each class of Christians were finished, they were dismissed from the assembly until none but the communicants remained.

Q. In what order were the prayers for the different classes of Christians used? What directions were given before and after each prayer?

A. After the deacon had ordered unbelievers and hearers to depart, he proclaimed silence and attention, and said, "Pray, ye catechumens;" and "Let all the faithful pray earnestly (κατὰ διάνοιαν) for them, saying, Lord, have

mercy upon them" (Κύριε, ἐλέησον). Then the deacon began a prayer for them, which, in the Constitutions, is called προσφώνησις ὑπὲρ τῶν κατηχουμένων, "a bidding prayer for the catechumens," because it was both an exhortation and direction how they were to pray for them.

Then the deacon, addressing himself to the catechumens themselves, said, "Catechumens, arise: pray for the peace of God through his Christ, that this day, and all the time of your life, may pass in quietness, and without sin, for a Christian end, for a good and merciful God, and for forgiveness of sins. Commend yourselves to God, the only unbegotten, through his Christ."

The people, and especially the children, were ordered to answer to every petition, Κύριε, ἐλέησον, "Lord, have mercy upon them."

After this they bowed their heads, and the bishop pronounced a benediction.

Then the deacon said:—"Catechumens, depart in peace." St Chryostom, in one of his homilies, (ii. in 2 Cor.), gives a similar form of prayers for the catechumens.

After the CATECHUMENS had withdrawn, prayers were made in a similar manner for the ENERGUMENS, who immediately left the assembly, and the deacon directed the following form of prayer for the COMPETENTES, or CANDIDATES FOR BAPTISM:

Εὔξασθε οἱ φωτιζόμενοι· ἐκτενῶς οἱ πιστοὶ πάντες ὑπὲρ αὐτῶν παρακαλέσωμεν, ὅπως ὁ Κύριος καταξιώσῃ αὐτοὺς μνηθέντας εἰς τὸν τοῦ Χριστοῦ θάνατον συναναστῆναι αὐτῷ, καὶ μετόχους γενέσθαι τῆς βασιλείας αὐτοῦ, καὶ κοινωνοὺς τῶν μυστηρίων αὐτοῦ, ἑνώσῃ καὶ συγκαταλέξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ· σῶσον καὶ ἀνάστησον αὐτοὺς ἐν τῇ σῇ χάριτι. (Constitut. Lib. viii. c. 7.)

Pray, ye candidates for baptism! Let us, all the faithful, pray devoutly for them, that the Lord would make them worthy, after having been baptized into the death of Christ, to be raised up together with Him, and to be made partakers of His kingdom, and sharers of His mysteries; that He would unite them to His Holy Church, and number them with those that shall be saved therein. Save them, and raise them up, by Thy grace!

Then those who were to be dedicated to God through Christ, were ordered to bow their heads, and receive the bishop's benediction, which was expressed in the following words :—

Ὁ προειπὼν διὰ τῶν ἁγίων σου προφητῶν τοῖς μυουμένοις· λούσασθε, καθαροὶ γίνεσθε· καὶ διὰ τοῦ Χριστοῦ νομοθετήσας τὴν πνευματικὴν ἀναγέννησιν· αὐτὸς καὶ νῦν ἔπιδε ἐπὶ τοὺς βαπτιζομένους, καὶ εὐλόγησον αὐτούς, καὶ ἁγίασον, καὶ παρασκεύασον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς, καὶ τῆς ἀληθινῆς υἱοθεσίας, τῶν πνευματικῶν σου μυστηρίων, τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, διὰ Χριστοῦ τοῦ Σωτῆρος ἡμῶν· δι' οὗ σοι δόξα, τιμὴ καὶ σέβας, ἐν ἁγίῳ Πνεύματι, εἰς τοὺς αἰῶνας, Ἀμήν. (Constitut. Lib. viii. c. 8.)

O thou, who didst, by the prediction of thy holy prophets, say to them who are to be initiated, "Wash ye, make you clean," and, by Christ, didst appoint a spiritual regeneration; look now down upon these persons, who are to be baptized; bless them, and sanctify them, and prepare them to be worthy of thy spiritual gift, and the true adoption of sons, Thy spiritual mysteries, and be numbered among those that are saved, through Christ our Saviour; through whom be all glory, honour, and adoration, unto Thee, in the Holy Spirit, for ever. Amen.

Then shall the deacon say :—"Depart, ye Candidates for Baptism."

Next followed the prayers for the penitents, traces of which will be found in the Appendix of Canons. (Laod. 19; Nicæa, 11; Ancyra, 4.)

Lecture XIV.

ON THE MISSA-FIDELIUM, OR COMMUNION SERVICE OF THE EARLY CHURCH.

Q. With what prayers did the "missa fidelium" commence?

A. The council of Laodicea directs that the prayers are to be made in three parts, the first with silence (διὰ σιωπῆς), and the second and third to be completed (διὰ προσφωνήσεως.) (See the whole of this Canon quoted in the Appendix, Conc. Laod. c. 19.)

Q. Mention some of the explanations of the words διὰ σιωπῆς, and διὰ προσφωνήσεως, when applied to prayer.

A. (1) Some think that the former means no more than prayers made over the communicants, by the minister alone; and understand by the latter, "prayers made by way of responses," the minister and people mutually answering one another.

(2) Others understand by the former, such private prayers as each person made on behalf of himself; and by the latter, "such prayers as the whole Church made in common," by the call and admonition of the deacon, who repeated the several forms, directing them what things they were to pray for, to each of which petitions they subjoined their Κύριε, ἐλέησον, "Lord, have mercy, and grant the petition we ask;" and then the bishop added the ἐπίκλησις, or invocation, which was also called *collecta*, "the collect," because it was a collection or repetition of all the prayers of the people. (Bingham, Antiq. xv. i. 1.)

Q. At what part of Divine service did the προσφώνησις ὑπὲρ τῶν πιστῶν, occur? By what writers is it mentioned?

A. Bingham thinks it occurred at the early part of

the "missa fidelium," but, because it contains no reference to the Lord's Supper or to the doctrine of the Holy Trinity, AUGUSTI thinks that it must not be considered as part of it.

Chrysostom says that this prayer was esteemed so much the common prayer of the people, that the children of the Church were particularly enjoined to bear part in it: he also quotes several passages out of the prayer of the faithful, which Bingham shews to be nearly identical with those of the same prayers in the Apostolical Constitutions. St Augustin, Basil, and other writers, refer to this prayer, which is evidently the foundation of all subsequent Litanies.

Q. Give a brief analysis of the contents of the προσφώνησις ὑπὲρ τῶν πιστῶν, as recorded in the Apostolical Constitutions, and quote some of those parts which appear to have been incorporated in the originals of the Litany of our Church.

A. The Deacon shall say, "Let no one of those who are not allowed come near. As many as are believers let us fall upon our knees. Let us pray unto God through His Christ; let us, with one voice, (συντόνως,) beseech God through His Christ."

Ὑπὲρ τῆς εἰρήνης καὶ τῆς εὐσταθείας τοῦ κόσμου καὶ τῶν ἁγίων ἐκκλησιῶν δεηθῶμεν, ὅπως ὁ τῶν ὅλων Θεὸς ἀΐδιον καὶ ἀναφαίρετον τὴν ἑαυτοῦ εἰρήνην ἡμῖν παράσχοιτο, ἵνα ἐν πληροφορίᾳ τῆς κατ' εὐσέβειαν ἀρετῆς διατελοῦντας ἡμᾶς συντηρήσῃ.

Let us pray for the peace and welfare of the world; that the God of the whole world would grant us his everlasting and unchangeable peace, and keep us, who persevere to the end, in the fulness of piety and virtue.

Ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς ἀπὸ περάτων ἕως περάτων δεηθῶμεν· ὅπως ὁ Κύριος ἄσειστον αὐτὴν καὶ ἀκλυδώνιστον διαφυλάξῃ καὶ διατηρήσῃ, μέχρι τῆς συντελείας τοῦ αἰῶνος, τεθεμελιωμένην ἐπὶ τὴν πέτραν·

For the holy Catholic and Apostolic Church from one end (of the earth) to the other; that the Lord would protect it, and keep it unshaken and undisturbed with storms and tempests, founded on a rock, to the end of the world.

Then follow prayers for the diocese or parish; for the whole episcopal office, and those who rightly divide (*ὀρθοτομούντων*) the word of truth; for St James, Clement, and Evodius, and their dioceses.

Ὅπως ὁ οἰκτίρμων Θεὸς χαρίσηται αὐτοὺς ταῖς ἁγίαις αὐτοῦ ἐκκλησίαις σώους· ἐντίμους· μακροημερεύοντας· καὶ τίμιον αὐτοῖς τὸ γῆρας παράσχηται ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ.

That the merciful God would preserve them in safety, honour, and length of days, for the benefit of his Holy Churches, and grant them a venerable old age in all piety and righteousness.

Καὶ ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος ῥύσηται αὐτοὺς ἀπὸ παντὸς ἀτόπου καὶ πονηροῦ πράγματος, καὶ σῶον καὶ ἔντιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι.

Let us pray likewise for our presbyters, that God would preserve them from all that is unbecoming and evil, and preserve them safe and honourable in their presbytery.

Ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας καὶ ὑπηρεσίας δεηθῶμεν, ὅπως ὁ Κύριος ἄμεμπτον τὴν διακονίαν αὐτοῖς παράσχηται.

Let us pray also for the whole order of deacons and ministers in Christ; that the Lord would keep them unblameable in their ministry.

Ὑπὲρ ἀναγνωστῶν· Ψαλτῶν· παρθένων· χηρῶν τε καὶ ὀρφανῶν δεηθῶμεν.

Let us pray for the readers, singers, virgins, widows, and orphans.

Then follow prayers for the married, for the holy eunuchs, for the chaste unmarried, those who do good (*καρποφορούντων*) to the Church, and maintain widows, for those who bring offerings, and for the lately baptized.

Ὑπὲρ τῶν ἐν ἀῤῥωστίᾳ ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν, ὅπως ὁ Κύριος ῥύσηται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, καὶ σώους ἀποκαταστήσῃ τῇ ἁγίᾳ αὐτοῦ ἐκκλησίᾳ.

Let us pray for our sick brethren, that the Lord would deliver them from all sickness and infirmity, and restore them in health to His holy Church.

Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν.

Let us pray for those who travel by water and by land.

Ὑπὲρ τῶν ἐν μετάλλοις, καὶ ἐξορίαις, καὶ φυλακαῖς, καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου, δεηθῶμεν.

Let us pray for those that are in the mines, and in banishment, and in prison, and in bonds, for the name of the Lord.

Ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν.

Let us pray for those who endure the hardships of slavery.

Ὑπὲρ ἐχθρῶν καὶ μισούντων ἡμᾶς δεηθῶμεν.

Ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν, ὅπως ὁ Κύριος πραΰνας τὸν θυμὸν αὐτῶν διασκεδάσῃ τὴν καθ' ἡμῶν ὀργήν.

Let us pray for our enemies, and those that hate us.

Let us pray for those that persecute us for the name of the Lord: that the Lord would mitigate their fury, and dissipate their anger, conceived against us.

Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ.

Let us pray for those that are without, and led away with error, that the Lord would convert them.

Τῶν νηπίων τῆς ἐκκλησίας μνημονεύσωμεν, ὅπως ὁ Κύριος τελειώσας αὐτὰ ἐν τῷ φόβῳ αὐτοῦ εἰς μέτρον ἡλικίας ἀγάγῃ.

Let us remember the infants of the Church, that the Lord would perfect them in his fear, and bring them to the measure of adult age.

Ὑπὲρ ἀλλήλων δεηθῶμεν, ὅπως ὁ Κύριος τηρήσῃ ἡμᾶς καὶ φυλάξῃ τῇ αὐτοῦ χάριτι εἰς τέλος, καὶ ῥύσηται ἡμᾶς τοῦ πονηροῦ καὶ πάντων τῶν σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ σώσῃ εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον.

Let us pray mutually for one another, that the Lord would keep and preserve us by his grace unto the end, and deliver us from the evil one, and from all the scandals of those that work iniquity, and conduct us safe to his heavenly kingdom.

Ὑπὲρ πάσης ψυχῆς Χριστιανῆς δεηθῶμεν.

Let us pray for every Christian soul.

Σῶσον καὶ ἀνάστησον ἡμᾶς ὁ Θεὸς τῷ ἐλέει σου.

Save us, O God, and raise us up by thy mercy.

Then let the deacon say: "Let us stand up!"

"Let us commit ourselves, in fervent prayer, to the living God by his Christ!"

Then the chief priest (ἀρχιερεὺς) *shall pronounce the following benediction:—*

THE PRAYER FOR THE FAITHFUL (Ἐπίκλησις τῶν Πιστῶν).

Then shall the deacon say, "Attention" (πρόσχωμεν).

The bishop shall salute the congregation (ἐκκλησίαν), *and say,* "The peace of God be with you all," (ἡ εἰρήνη τοῦ Θεοῦ μετὰ πάντων ὑμῶν).

And the people shall answer, "And with thy spirit!" (καὶ μετὰ τοῦ πνεύματος σοῦ).

Then the deacon shall say to all, "Salute ye one another with the holy kiss!" (*ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.*)

Then the clergy shall salute the bishop, and laymen their fellow-laymen, and the women the women. The boys shall stand round about the *bema,* with a deacon attending them to see that they keep good order. Other deacons shall walk about the church, and watch the men and women, that there be no tumult, nor making of signs to one another, nor whispering, nor sleeping. The remaining deacons shall stand at the men's door, and the subdeacons at the women's door, that they be not opened for any one to go out or in at the time of the oblation. After this, one of the subdeacons shall bring water to the priests to wash their hands, as a sign of the purity of those souls that are consecrated unto God.

Q. State briefly the order (1) of the consecration and administration of the Eucharistical Elements; (2) of the Post-communion service, and give the substance of the several prayers which were used.

A. (1) *The deacon shall say,* "Let none of the catechumens, none of the hearers, none of the unbelievers, none of the heterodox, stay. You who have prayed the former prayer, depart. Mothers, take up your children. Let no one have ought against any man. Let no one come in hypocrisy. Let us stand upright, to present unto the Lord our offerings with fear and trembling."

When this is done, let the deacons bring the gifts to the bishop at the altar; and let the priests stand on his right hand, and on his left, as disciples by their master. But let two of the deacons on each side of the altar hold a fan (*ῥιπίδιον*) *made up of thin membranes, or peacock's feathers, or fine cloth; and let them silently drive away flies and gnats, that they may not fall into the cups. Then the bishop,* (*ἀρχιερεὺς,* called in other passages *ὁ ἱεράρχης,* i. e. "the consecrating minister") *after having prayed secretly* (*and likewise the priests*), *and having put*

on his splendid vestment, and standing at the altar and signing himself with the sign of the cross upon his forehead, let him say,

"The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all."

And let all with one voice say,

"And with thy spirit."

The chief priest. "Lift up your mind."

The whole congregation. "We lift it up unto the Lord."

The chief priest. "Let us give thanks to the Lord."

The whole congregation. "It is meet and right so to do."

The chief priest. "It is indeed meet and right to sing praises to thee, the true God, from everlasting, of whom the whole family in heaven and earth is named; who alone art unbegotten, without beginning, the supreme Lord, Almighty King, and Self-sufficient; the Author and Giver of all good things, without cause, without generation, self-existing; the same yesterday, to-day, and for ever.....

"For all these things, glory be to thee, O Lord Almighty; Thee the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, powers, Thine everlasting armies, adore. The cherubim and seraphim with six wings, with twain they cover their feet, and with twain their heads, and with twain they fly, and say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, crying incessantly with uninterrupted shouts of praise; and let all the people say with them,

"Holy, Holy, Holy, is the Lord of Sabaoth, heaven and earth are full of his glory: Blessed be He for evermore. Amen."

After this let the bishop say,

"Thou art indeed Holy, and most Holy; the Highest, and most highly exalted for ever. Holy also is thine only-

begotten Son Jesus Christ, our Lord and God: who always ministering to Thee his God and Father, not only in the various works of the creation, but in the providential care of it, did not overlook lost mankind.....

"Calling therefore to remembrance those things which He endured for our sakes, we give thanks unto thee, O God Almighty, not as we ought, but as we are able, and fulfil his institution. For in the same night that he was betrayed, taking bread into his holy immaculate hands, and looking up to thee his God and Father, and breaking it, he gave it to his disciples, saying, 'This is the mystery of the New Testament; Take of it, eat; This is my body, which is broken for many for the remission of sins.' Likewise also, having mingled the cup with wine and water, and blessed it, he gave it to them, saying; 'Drink ye all of it; This is my blood, which is shed for many for the remission of sins; Do this in remembrance of me: For as often as ye eat of this bread, and drink of this cup, ye do shew forth my death till I come.'

"Wherefore having in remembrance his passion, death, and resurrection from the dead, his return into heaven, and his future second appearance, when he shall come with glory and power to judge the quick and the dead, and to render to every man according to his works; we offer to thee our King and our God, according to his institution, this bread and this cup; giving thanks to thee through him, that thou hast thought us worthy to stand before thee, and to minister unto thee: and we beseech thee, that thou wilt look graciously on these gifts (δῶρα) now lying before thee, O thou self-sufficient God; and accept them, to the honour of thy Christ: and send down thy Holy Spirit, the witness of the sufferings of the Lord Jesus, on this sacrifice (θυσίαν), that he may make (ἀποφήνῃ) this bread the body of thy Christ, and this cup the blood of thy Christ: that all who shall partake of it may be confirmed in godliness, may receive remission of their

sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life; thou, O Lord Almighty, being reconciled to them.

"We farther pray unto thee, O Lord, for thy holy Church . . . for the bishops and clergy . . . kings and magistrates . . . the dead in general—the living members of our particular Church, and every order of it . . . for those that are in sickness, slavery, banishment, proscription, and all that travel by sea or land . . . for our enemies and persecutors, for heretics and unbelievers . . . for the catechumens, energumens, and penitents . . . for healthful and fruitful seasons . . . for all the absent brethren . . . and let us conclude with a doxology to the whole Trinity."

And let all the people say, "Amen."

And let the bishop say, "The peace of God be with you all."

And let all the people say, "And with thy spirit."

Then let the deacon say with a loud voice as follows:

A BIDDING PRAYER FOR THE FAITHFUL AFTER THE DIVINE OBLATION.

"Προσφώνησις ἐπὶ τῶν Πιστῶν μετὰ τὴν Θείαν ἀναφοράν. Let us farther pray to God through his Christ, in behalf of the gift which is offered to the Lord God; that the good God will receive it through the mediation of His Christ, at his heavenly altar for a sweet-smelling savour.

"Let us pray for this Church and people: Let us pray for every episcopate, for the whole presbytery, for all the deacons and ministers in Christ, for the whole congregation; that the Lord will preserve and keep them all. Let us pray for kings and all that are in authority, that they may be peaceable towards us; so that enjoying a quiet and peaceable life, we may spend our days in all godliness and honesty. Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those who have died in the faith. Let

us pray for the good condition of the air, and the ripening of the fruits. Let us pray for those that are newly baptized, that they may be confirmed in the faith, that all may be mutually comforted by one another. Raise us up, O God, by thy grace: And being raised up, let us devote ourselves to God, through Jesus Christ."

And let the bishop say,

"O God who art great, great in name and counsel, powerful in thy works, the God and Father of thy holy Son Jesus, our Saviour, look upon us, and upon this thy flock, which thou hast chosen through him to the glory of thy name; sanctify us in body and soul, and grant that we being purified from all filthiness of flesh and spirit, may partake of the mystic blessings now lying before thee, and judge none of us unworthy of them; but be thou our supporter, our helper, and defender, through thy Christ, with whom glory, honour, laud, praise, thanksgiving be to thee and the Holy Ghost for ever. Amen."

And after all have said "Amen," *Let the deacon say,*

"Let us (attend) give attention" (προσχωμεν).

And the bishop shall speak aloud to the people in this manner:

"Holy things are for holy persons" (τὰ ἅγια τοῖς ἁγίοις).

And let the people answer: "There is one Holy, one Lord, one Jesus Christ, to the glory of God the Father, blessed for evermore. Amen. Glory be to God in the highest, and on earth peace, good-will towards men: Hosanna to the Son of David: Blessed be he that cometh in the Name of the Lord; he is our God and Lord, and hath appeared to us. Hosanna in the highest."

After this let the bishop receive (μεταλαμβάνετω), *then the presbyters, and deacons, and subdeacons, and readers, and singers, and ascetics, and of the women the deaconesses, virgins and widows: Afterwards the children* (τὰ παιδία), *and then all the people in order, with fear and reverence, without tumult or noise. And*

the bishop shall give the oblation, (*τὴν προσφορὰν*) *saying,*

"The body of Christ" (*σῶμα Χριστοῦ*).

And let him that receives, say, "Amen."

And the deacon shall hold the cup, and when he gives it, let him say,

"The blood of Christ, the cup of life." (*ποτήριον ζωῆς*).

And let him that drinks, say, "Amen."

While all are receiving, let the thirty-third psalm (our thirty-fourth) *be recited.*

When all have received, let the deacons carry the remnants into the pastophoria, and when the psalm is ended say :

"Now that we have received the precious body and the precious blood of Christ, let us give thanks to him that hath vouchsafed to make us partakers of his holy mysteries ; and let us beseech him that they may not be to our condemnation, but salvation, for the benefit of our soul and body, for the preservation of us in piety, for the remission of our sins, and obtaining of the life of the world to come. Let us stand up, and commend ourselves to the grace of God and his Anointed."

Then the bishop shall offer this prayer of thanksgiving. (*Ἐπίκλησις μετὰ τὴν μετάληψιν*).

"O Lord God Almighty, the Father of thy Christ, thy blessed Son ; who hearest those that with an upright heart call upon thee, who knowest the supplications of those that in silence pray unto thee; we give thee thanks for that thou hast vouchsafed to make us partakers of thy holy mysteries, which thou hast given us for the confirmation or full assurance of those things which we stedfastly believe and know, for the preservation of our piety, for the remismission of our sins ; because the name of thy Christ is called upon us, and we are united unto thee. Thou that hast separated us from the communion of the ungodly, unite us with them that are sanctified unto thee ; confirm us in thy truth by the coming of thy Holy Spirit and his

resting upon us; reveal unto us what things we are ignorant of, supply what we are deficient in, and strengthen us in what we know. Preserve thy priests unblameable in thy service, keep our princes in peace, our governors in righteousness, the air in good temperature, the fruits of the earth in plenty, and the whole world by thy almighty providence. Pacify the nations that are inclined to war; convert those that go astray; sanctify thy people; preserve those that are in virginity; keep those that are married in thy faith; strengthen those that are in chastity; bring infants to mature age; confirm those that are newly baptized; instruct the catechumens, and make them fit and worthy of baptism; and gather us all into the kingdom of heaven, through Jesus Christ our Lord, with whom unto thee and the Holy Spirit be glory, honour, and adoration, world without end. Amen."

Then shall the deacon say, "Bow your heads (κλίνατε) to God through his Christ, and receive the blessing."

And the bishop shall pronounce the following benediction:—

"Almighty God, and true, with whom no one can compare, who art everywhere, and present unto all, yet not in them as things of which they consist, who art circumscribed by no place, not grown old with time, nor bounded by ages; who art without generation, and needest no preserver; who art above all corruption, uncapable of change, and unalterable by nature; that dwellest in light which no one can approach unto, and art invisible by nature; that art known to all rational natures that seek thee with an upright heart, and art apprehended by those that search after thee with a pure mind; O thou God of Israel, the Israel that truly sees thee, and the people that believes in Christ, shew thyself propitious, and hear me for thy name's sake; bless this people that bow their necks unto thee, and grant them the petitions of their heart that are expedient for them, and suffer none of them to fall from thy kingdom; but sanctify them, keep and protect, help and deliver

them from the adversary, and from every enemy; preserve their houses, and defend their going out and their coming in: for to thee belongs glory, praise, majesty, worship and adoration. And to thy Son Jesus, thy Christ, our Lord and God and King; and to the Holy Spirit, now and for ever, world without end. Amen."

Then let the deacon say: "Depart in peace," (ἀπολύεσθε ἐν εἰρήνῃ).

(The translations in this question are extracted partly from BRETT'S LITURGIES, and partly from BINGHAM'S ANTIQUITIES, Book XV.)

Q. In what respects do the ancient Liturgies, or Services, appointed to be used at the celebration of the Lord's Supper, resemble one another?

A. I. "(1) All of them direct, that previous to communion, those who intend to communicate shall exchange 'the kiss of peace.'

(2) In all of them the more particularly solemn part of the service commences with words exactly answering to the English, 'Lift up your hearts,' &c. as far as 'HOLY FATHER, almighty everlasting GOD.'

(3) All contain the hymn, 'Therefore with Angels and Archangels,' &c. with very trifling varieties of expression.

(4) Also, they all contain a prayer, answering in substance to ours 'for the whole state of CHRIST'S Church militant.'

(5) And likewise another prayer (which has been excluded from the English Ritual) 'for the rest and peace of all those who have departed this life in GOD'S faith and fear;' concluding with a prayer for communion with them.

(6) Also a commemoration of our LORD'S words and actions in the institution of the Eucharist, which is the same, almost word for word, in every Liturgy, but is not taken from any of the four Scripture accounts.

(7) A sacrificial oblation of the Eucharistic bread and wine.

(8) A prayer of consecration, that GOD will 'make the bread and wine the Body and Blood of CHRIST.'

(9) Directions to the priest for breaking the consecrated bread.

(10) The LORD's Prayer.

(11) Communion.

II. These parts are always arranged in one of the four following orders.

St Peter's Liturgy.
Roman, Milanese, African.

1. Lift up your hearts, &c.
2. Therefore with Angels, &c.
3. Prayers for the Church on earth.
4. Consecration Prayer.
5. Commemoration of our LORD's words.
6. The Oblation.
7. Prayers for the dead.
8. Breaking of bread.
9. The LORD's Prayer.
10. The kiss of peace.
11. Communion.

St Mark's Liturgy.
Egyptian and Ethiopian.

10. The kiss of peace.
1. Lift up your hearts, &c.
3. Prayers for the Church on earth.
7. Prayers for the dead.
2. Therefore with Angels, &c.
5. Commemoration of our LORD's words.
6. The Oblation.
4. Consecration Prayer.
8. Breaking of bread.
9. The LORD's Prayer.
11. Communion.

St James's Liturgy.
Oriental.

10. The kiss of peace.
1. Lift up your hearts, &c.
2. Therefore with Angels.
5. Commemoration of our LORD's words.
6. The Oblation.
4. Consecration Prayer.
3. Prayers for the Church on earth.
7. Prayers for the dead.
9. The LORD's Prayer.
8. Breaking of bread.
11. Communion.

St John's Liturgy.
Gallican, Ephesian, and Mozarabic.

3. Prayers for the Church on earth.
7. Prayers for the dead.
10. The kiss of peace.

1. Lift up your hearts, &c.
2. Therefore with Angels, &c.
5. Commemoration of our Lord's words.
6. The Oblation.
4. Consecration Prayer.
8. Breaking of bread.
9. The Lord's Prayer.
11. Communion.

Thus it appears that the four original forms, from which all the Liturgies in the world have been taken, resemble one another too much to have grown up independently, and too little to have been copied from one another."

Note:—English Order.

3. Prayers for the Church on earth.
1. Lift up your hearts, &c.
2. Therefore with Angels, &c.
4. Consecration.
5. Commemoration of our Lord's words.
11. Communion.
9. The Lord's Prayer.
6. Oblation.

(The above synopsis is formed from Mr Palmer's Origines Liturgicæ, by a writer in the Oxford Tracts, No. 63).

Lecture XV.

AN ACCOUNT OF SOME OF THE RITES AND CEREMONIES RELATING TO THE MISSA-FIDELIUM, "OR COMMUNION-SERVICE" OF THE PRIMITIVE CHURCH.

Q. Of what nature were the oblations of the early Christians, and to what purposes were they applied?

A. The wealthier communicants made oblations of bread and wine, and sometimes of other things (see the Appendix of Canons), out of which the Eucharistical elements, and the materials for a common feast, were taken. St Paul evidently alludes to this when he says: "In eating every one taketh before other his own supper (δεῖπνον); and one is hungry, and another is drunken." (1 Cor. xi. 22.)

Justin Martyr says, "They that are wealthy, and they that are willing, give according as they are disposed; and what is collected is deposited with the president (προεστῶτι), who out of it relieves the orphans and widows, and those that are in sickness, or in want, or in bonds, and strangers and travellers; in a word, he is curator of all that are in need." (Apol. I. 69.)

Tertullian relates that "Every man placeth there (in the arca, or common chest,) a small gift on one day in each month, or whensoever he will, so he do but will, and so he be but able; for no man is constrained, but contributeth willingly. These are, as it were, the deposits of piety; for afterwards they are not disbursed in feasting, and in drinking, and in disgusting haunts of gluttony, but for feeding and burying the poor, for boys and girls without money and without parents, and for old men now house-ridden, for the shipwrecked also, and for any who in the mines, or in the islands, or in the prisons, become

their Creed's pensioners, so that it be only for the sake of the way of God." It has been remarked here, that if he is speaking of a fact, this is different from the Eucharistic collections, which were weekly. Perhaps, however, he is only alluding to the monthly meetings of other societies, "on the monthly day (of meeting), or when he wills, each, &c." (Apology 39, Dodgson's Translation.)

Cyprian asks a rich woman, "How she could think she celebrated the Lord's Supper, who had no respect to the corban? or how she could come into the Lord's house without a sacrifice, and eat part of the sacrifice which the poor had offered?" (De Oper. et Eleemos.) And St Augustin says, "That a man of ability (idoneus) ought to be ashamed to communicate of another man's oblation:" and therefore he exhorts every one to bring their own oblations to be consecrated at the altar. (Bingham, Antiq. xv. ii. 2.)

Q. What persons were permitted to make oblations? What oblations were allowed to be offered, and what not?

A. None but actual communicants enjoyed this privilege. Those who were at enmity with their brethren were neither allowed to offer at the altar, nor to contribute to the common chest. All oblations were refused from sinful persons, and those who followed discreditable employments, and even penitents "communicated in prayers only, without any oblation: *κοινοῦντας χωρὶς προσφορᾶς.*" (See the eleventh Nicene Canon in the Appendix.) It also appears, from the Apostolical and African Canons, that only bread and wine, and certain specified things, were allowed to be offered. (See the Appendix of Canons.)

Q. Shew from early writers that the names of those who made oblations of considerable value were rehearsed from the altar.

A. Bingham (Book II. xx. 5) makes it part of the deacon's office to receive the oblations of the people, and to carry them to the priest, who presented them to God at the altar; after which the deacon publicly recited the

names of those who offered, in order that a commemoration of them might be made, and prayers offered for them. This rehearsal of the names was called "offerre nomina," and, according to Cyprian, was a part of the Communion Service (Ep. IX. al. xvi.); and St Jerom speaks distinctly of the same custom. Cyprian also (Ep. LX. al. 62, ad Ep. Num.) says, on one occasion, that he forwarded to the Church the names of every one who had made contributions for the redemption of captives, that they might be remembered, and their good works requited, in their prayers and solemn supplications.

Chrysostom (Hom. xviii. in Act.) refers to the same custom, and the Apostolical Constitutions order the bishop to acquaint the poor who were their benefactors, that they might pray for them by name (iii. 4). In some places also a commendatory prayer, by way of oblation to God, was made immediately after reading the names, before the Eucharistical prayers of consecration were proceeded with. (See Bingham, Book xv. ii. 4.)

Q. State from what source the Eucharistical elements were supplied, and shew that common bread was made use of.

A. As long as the customary oblations of the people consisted of bread and wine, the Eucharistical elements were selected from them. The following arguments are adduced to shew that common bread was used. (1) The bread at these offerings was common bread. (2) Epiphanius mentions it as a peculiar rite of the Ebionites that they celebrated the Eucharist in unleavened bread and water only; which proves that the Church did otherwise. (3) It is expressly said that they anciently used common bread (Life of Gregory, II. 41). (4) There is no intimation whatever that unleavened bread was used, whereas the use of leavened bread ('fermentum') is mentioned. (5) The Greek writers, in their disputes with the Roman, never objected to their using unleavened bread until the time of Michael Cærularius, A.D. 1051.

Q. What appears to have been the origin of wafer-bread for the Eucharist?

A. Bona (I. xxiii. n. 11) conjectures that when the people discontinued offering bread, it became the duty of the clergy to provide the bread for the Eucharist, and that they, out of respect, did not leaven it, nor make it like a loaf of common bread, but shaped it like *denarii,* to represent the pieces of money which Judas received for the betrayal of our Saviour. At this period, also, the people began to offer denarii, which were partly intended for the poor, and partly to procure the elements.

Durandus has endeavoured to prove that the use of wafer-bread was of ancient date; but it has been shewn by learned men, that soon after its introduction it was considered to be a corruption of the ancient practice. (See Bingham, xv. ii. 6.)

Q. Shew, from ancient writers, that water was mixed with the wine used at the Eucharist. What reasons do they assign for it? Of what colour was the wine, and how much water was generally added?

A. Justin Martyr says that the deacons gave wine and water to the communicants, and Irenæus speaks of the use of this mixture (*τὸ κεκραμένον ποτήριον*), but neither they, nor Gregory Nyssen, nor Theodoret, with some others, who mention the circumstance, give any reason for doing so. Cyprian says that both wine and water are necessary on account of the command and example of Christ; he also says that the water represents the people, and the wine the blood of Christ, and that when mixed in the cup, Christ and his people are mixed together; "And so in sanctifying the cup of the Lord, water cannot be offered alone, as neither can the wine be offered alone: for if the wine be offered by itself, the blood of Christ begins to be without us; and if the water be alone, the people begin to be without Christ." (Ep. LXIII. ad Cæc.) The third council of Carthage, A.D. 397, of which St Augustin was a member, besides many other Greek and Latin writers, and

numerous councils, speak of this being the custom. Gennadius says the mixture was used, first, because it was according to the example of Christ; and secondly, because, when our Saviour's side was pierced with the spear, there came forth water and blood; another reason has been given for making the mixture, that by the water we are purged from our sins, and by the wine we are redeemed from punishment.

As the common wine of Palestine is of a red or dark colour, it is probable from this cause, and from the declaration, "This is my blood," as well as from the Scriptural expression, "the blood of the grape," that our Saviour made use of it.

In the Western Church, previous to the consecration, the wine is first poured into the cup, and then cold water, which may vary in quantity from a few drops to a third of the quantity of the wine. But in the Eastern Church a second mixture of warm water is made after the consecration, and immediately before the distribution. The reason assigned for the double infusion is to represent the water which flowed from our Saviour's side, and the fire of the Holy Spirit. (Goar, Euchology. Græc. ad missam Chrysost. n. 167; Bona, Rer. Liturg. II. ix. 4.)

Q. When was the CREED introduced into the Communion Service, and in what part of it did it occur?

A. PETER FULLO, bishop of Antioch, about the year 471, was the first who introduced it; and about 511, Timotheus, bishop of Constantinople, brought it into use in that Church. A council at Constantinople, in the year 536, mentions that the Creed was usually rehearsed between the reading of the Gospel and the diptychs. The third council of Toledo, A.D. 589, ordered it to be said with a loud voice after the consecration, immediately before the Lord's Prayer. It was not used in this manner in France until the time of Charles the Great, nor was it adopted in the Roman Liturgy until the eleventh century.

Q. Shew that the Lord's Prayer was used in the Communion Service, and point out where it occurred?

A. St Augustin (Ep. LIX.) says, that nearly the whole Church concluded the oblation-prayers with it. St Chrysostom, Cyril of Jerusalem, and St Jerom, agree with him, and Gregory the Great was also of opinion, that the Apostles used no other prayer of consecration but the Lord's Prayer. The third and fourth councils of Toledo speak of its coming before the reception of the elements. Optatus, who flourished about A.D. 368, says that its use was become so customary by necessary prescription, that the Donatists themselves did not omit it.

Q. Explain the meaning of a peculiar phrase relating to the consecration of the Eucharist, in the deacon's bidding-prayer after the consecration of the elements.

A. He bids them pray, "That God would receive the gift that was then offered to him, to his altar in heaven, as a sweet-smelling savour, by the mediation of his Christ." This form seems as ancient as Irenæus, for he says: "We have an altar in heaven, and thither our prayers and oblations are directed" (IV. 341). And so it is in all the Greek Liturgies, with a small variation. "And frequently in the Mozarabic Liturgy, and the old Gothic Missal, published by Mabillon, there are prayers for the descent of the Holy Ghost to sanctify the gifts, and make them the body and blood of Christ, even after the repetition of the words, 'This is my body,' and 'This is my blood;' which evidently shews that the ancient formers of the Liturgy did not think the consecration to be effected by the bare repetition of those words, but by prayer for the descent of the Holy Ghost upon the elements of bread and wine. And it is very remarkable, that even in the present canon of the Roman mass there is still such a prayer as this remaining after what they call 'consecration:' the priest, offering the host, says, 'Be pleased to look upon these things with a favourable and propitious eye, as thou wert pleased to accept the gifts of Abel, thy righteous servant.'

He adds, 'We beseech thee, Almighty God, to command that these things may be carried by the hands of thy holy angels to thy altar on high.' Concluding, 'By Christ our Lord, by whom thou dost always create, sanctify, quicken, and bless these good things unto us.' These words in this prayer, as our polemical writers have rightly observed, were used before transubstantiation was invented, and when the consecration was thought to be made by prayer, and not barely by pronouncing the words, 'This is my body.' And then they were good sense, when they were said over bread and wine, to consecrate them into the memorial and symbols of Christ's body and blood." (Bingham, Book xv. iii. 31.)

Q. Prove that the bread was broken in consecrating the Eucharist. In what manner was it broken in different Churches?

A. Clemens Alexandrinus (Hom. i.) speaks of its being an established custom that it should be so divided, that every one of the people might receive part. St Augustin says that it was broken for distribution (ad distribuendum comminuitur, Ep. lix. ad Paul.) It is also mentioned by several ancient writers, and is prescribed by all the older ritualists and Liturgies. The Greeks divided it into four parts; the Latins, into three; and the Mozarabic Liturgy, into nine parts.

Q. What persons were allowed to receive the Eucharist? At what part of the service were baptized persons who did not communicate dismissed? When did the Eulogiæ first come into use, and what were they?

A. All baptized persons, except the penitents, were obliged, under pain of ecclesiastical censures, to communicate. (See Appendix of Canons, Ap. Can. x.; Antioch. ii.) St Chrysostom (Hom. iii. in Eph.) inveighs strongly against some who wished, without being accounted penitents, to remain during the whole service, and yet not to communicate.

But at a subsequent period the council of Agde, A.D.

506, ordered, "That all secular men, on the Lord's day, should stay to hear mass (missas), and not depart before the bishop's benediction." And the council of Orange, A.D. 511, says the same: "That the people should not depart before the solemnity of the mass was ended; that is, till the consecration-prayers were completed: and then, if the bishop were not present, they should receive the benediction of the priest."

"The EULOGIÆ, in the more ancient writers, is the very same with the 'Eucharist,' and used by them to signify the same thing as St Paul means, when he says, 'The cup of blessing, *ποτήριον τῆς εὐλογίας*, which we bless, is it not the communion of the blood of Christ?' (1 Cor. x. 16.) And so it is always used by Cyril of Alexandria and Chrysostom, as learned men have observed out of many places of their writings; but, in after ages, it was distinguished from the Eucharist, as something that, after a sort, supplied the room of it. The council of Nantes, about the year 890, ordered the presbyters to keep some part of the people's oblations till after the service, that such as were not prepared to communicate, might, on every festival and Lord's day, receive some of this *eulogia*, when blessed with a proper benediction. (Bingham, Antiq. Book xv. iv. 3; Canons of Laod. cxxxii.)

Q. When were the MISSA SICCA and NAUTICA; and the MISSA BIFACIATA and TRIFACIATA, introduced into the Church? What parts of the service were performed at them?

A. (1) Petrus Cantor, who flourished A.D. 1200, is the first who speaks of the *missa sicca*, or 'dry mass.' He says, "that dry mass is without the grace and moisture of the consecrated Eucharist, and profits the faithful nothing." It was also called the *missa nautica*, or 'seamen's mass,' because it was celebrated at sea, and upon rivers; where, on account of the motion, the Eucharistical elements were in danger of being desecrated. Thus St Lewis, when at sea, ordered the whole mass, except the canon, to be said

daily. It might also be used for those who could not be present at the whole morning mass; for the sick; or for those who were buried in the afternoon, when this Sacrament could not be legally used. The service consisted merely of a repetition of the beginning and concluding parts of the Communion Service, without any elements being placed on the table, or any consecration, or administration of them, taking place.

(2) The *missa bifaciata* and *trifaciata* arose from a practice of the officiating priests, who could by law celebrate mass but once a day, repeating the preparatory and concluding parts of the service twice or thrice, but using the canon once, in order that they might be benefitted by the offerings of the people to the same extent as if the canon had been repeated each time.

Q. State briefly what was the origin and use of the MISSA PRÆSANCTIFICATORUM.

A. The council of Trullo orders, "That on every day in the holy fast of Lent, except Saturdays and Sundays, and the feast of the Annunciation, the Liturgy of the præsanctified (*τῶν προηγιασμένων*) gifts shall be performed" (can. 52); and the council of Laodicea (c. 49) gives a similar direction: "That there must be no oblation of bread during Lent, excepting on the Sabbath and the Lord's day only." Both of these canons refer to the custom of receiving the Eucharist on the other days of Lent, by partaking of the holy elements which had been *presanctified* on the preceding Saturday or Sunday. Leo Allatius says that this was done by the Greeks, because they considered that the consecration service was only to be used on festivals. This practice they continue up to the present time, but the Latin Church never adopted it as a general rule.

Q. Discuss the question whether DIGAMY, or SECOND MARRIAGE, debarred persons for a time from the Communion.

A. The canons of Neo-Cæsarea, Laodicea, and St

Basil (see the Appendix of Canons), debarred those who married a second time from communion for one or two years; but Beveridge, and some others, think that only second marriages, contracted whilst the first remained undissolved, are referred to. Others, again, think that they were intended to discourage all second marriages, even when the first was cancelled by the death of one of the parties; which would be acting contrary to the Apostolic rules. Bingham is inclined to think that the object of these canons was to "discountenance marrying after an unlawful divorce, which was a scandalous practice, however allowed by the laws of Jews and Gentiles; and this the rather, because Tertullian's arguments against the Catholics imply that they allowed second marriages successively in all, except the clergy, and many Churches admitted digamists (in that sense) even into orders too, as I have shewed out of Tertullian himself, and Chrysostom, and Theodoret, more fully in another place. (Book IV. v. 4). And if these canons intended anything more, they must be looked upon as private rules, which could not prescribe against the general sense and practice of the Catholic Church." (Bingham, Antiq. Book xv. iv. 18.)

Q. Mention certain cases in which the Eucharist might, or might not, be administered.

A. (1) The Eucharist was not administered to heretics and schismatics without confession and reconciliation; but it was to infants and children (see p. 166); and sometimes to energumens, in the intervals of their distemper.

(2) It was sent to the absent members of a particular Church, and even to other Churches; to those who were sick, or in prison; and to the penitents, if they were in danger of death.

(3) It was sometimes consecrated in private houses, for administration to the absent or sick members; but the usual manner was to reserve it in the church for their use; and even for public use on those days on which no consecration could take place. At one period the com-

municants were allowed to carry away the consecrated bread from the Church, for their daily participation in the Sacrament at their own houses.

(4) All persons guilty of any notorious crime, or who had contracted irregular marriages, were excluded from communion, for a longer or shorter period.

(5) The custom of administering it to, and of burying it with, the dead, was severely censured.

(6) They communicated in a certain order; the clergy at the altar, and the laity without the chancel-rails. (See p. 166; and the Appendix of Canons.)

Q. What was the ancient form and method of distributing the elements at the celebration of the Eucharist?

A. (1) The custom above-mentioned (p. 167) was universal, but in after times the people omitted the response of "Amen," and the word was repeated by the clergy only.

In the time of Gregory the Great this form was used: "The body (or blood) of our Lord Jesus Christ preserve thy soul," but by the time of Charlemagne it became, "The body (blood) of our Lord Jesus Christ preserve thy soul unto everlasting life."

When the form of dipping the bread into the wine was in use, the form was, "The body of our Lord Jesus Christ dipped in His blood preserve your soul unto everlasting life. Amen."

(2) According to Justin Martyr, the Apostolical Constitutions, and Cyril of Jerusalem, the bread was given first, and then the wine. At a subsequent period, "fistulæ eucharisticæ," were introduced at the administration of the wine; after that time the bread was dipped in the wine; and at length the cup was withdrawn from the laity in the Latin Church; whilst the Greek Church mingled them together in a cup, and administered them in a kind of spoon (λάβις, or λαβίδιον; ὀργάνον λειτουργικὸν).

At first the consecrated elements were delivered into the hands of the communicants, but in the Latin Church the

custom of putting the bread into the mouths of the receivers was adopted at an early period, in order to prevent them from carrying it away; and the cup was put to the lips of the communicants, without delivering it into their hands.

Bona supposes that the bread was thus delivered to guard against any particle falling upon the ground.

Q. What psalms were sung in the primitive Church during the time of the distribution of the consecrated elements?

A. It was usual for the singers, or all the people, to sing some psalm during the time they were communicating. The Apostolic Constitutions prescribe the thirty-third (our thirty-fourth psalm): "I will alway give thanks unto the Lord, &c. . . . O taste, and see, how gracious the Lord is," &c. St Jerom intimates that they also sung the forty-fifth: "My heart is inditing of a good matter," &c. According to Tertullian and Augustin, the hundred and third psalm, "Behold, how good and pleasant a thing it is, brethren, to dwell together in unity," was also used. St Mark's Liturgy appoints the forty-second psalm: "As the hart desireth the water-brooks, so panteth my soul after thee, O God." And Cotelerius has observed, that, in some ancient rituals, at the end of Gregory's Sacramentarium, the hundred and thirty-ninth psalm is appointed: "O Lord, thou hast searched me out and known me," &c. (See Bingham, xv. 5, x.)

The hymn "Agnus Dei," used in the Roman Church, is found as early as the time of Gregory the Great.

Q. How were the SIGN OF THE CROSS, INCENSE, and THE KISS OF PEACE, used at the celebration of the Eucharist?

A. We have seen (p. 163) that the Apostolical Constitutions direct the chief officiating minister to stand before the altar, and then to make the sign of the cross (τρόπαιον τοῦ σταυροῦ) with his hand upon his forehead. St Chrysostom says expressly, of the sign of the cross, "That it was not only used by Christians every day, but

particularly at the holy table, and in the ordination of priests, and that its glory shined with the body of Christ in the mystical supper." St Augustin (Hom. 118 in Joan.) says that it was used at the Eucharist. (See p. 121.) The Constitutions give us the first trace of the custom, but all ancient Liturgies, both of the Eastern and Western Churches, lay great stress upon its use. They do not however agree in their directions as to the number of times, and at what parts of the service, the sign is to be used.

The Apostolical Canons (c. iii.) speak of offerings of incense, but no certain trace of its use can be found during the first four centuries. Bona says, "there is no ceremony of the Church of which more frequent mention is made in the Liturgies, both ancient and modern, of all nations, than the frequent burning of incense during the celebration of the holy sacrifice;" but this only applies to the times subsequent to Gregory the Great, about A.D. 600.

Justin Martyr (Apol. I. 65) says, "After prayers we salute one another with a kiss." It was given in some Churches before, and in others after, the consecration of the elements. (See the Appendix of Canons, Laod. 19; and also the rubric in p. 162.)

Its use appears to have ceased about the end of the thirteenth century.

Q. Quote some expressions of ancient authors which relate to the position in which the communicants received the Eucharist.

A. Dionysius of Alexandria (ap. Eus. H. E. vii. 9) speaks "of one who had been in the habit of repeating the 'Amen,' and standing at the table (τραπέζῃ παραστάντα), and extending his hands to receive the sacred food." Cyril of Jerusalem bids a person to communicate, "Bowing his body in the posture of worship and adoration, and crying the 'Amen:' κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Ἀμήν." (Cat. v. xix.) Chrysostom represents both priest and people standing at the altar (σὺν-

παρέστηκας ὁ λαϊκὸς . . . . ὁ ἱερεὺς ἕστηκε. (Hom xx. in 2 Cor.) St Augustin incidentally speaks of the priest standing at the altar (stantem sacerdotem ad altare; Civ. Dei, viii. xxvii.) The Apostolical Constitutions, and Chrysostom also, often exhort the people as follows: "Let us stand rightly (ὀρθοὶ) and devoutly to offer our sacrifices and oblations."

None of these testimonies are very conclusive, but we may reasonably presume that, on those days on which the people offered their prayers standing, they would also stand at the receiving of the Eucharist; and when they prayed kneeling, they would continue to do so when communicating.

As it has been proved that it was not allowed to sit during any part of the service, so it is certain that the communicants never received this Sacrament in that position.

Q. At what time of the day, and how frequently, was the Sacrament of the Holy Communion celebrated in the ancient Church?

A. I. It was instituted by our Saviour in the evening, or at night (Matt. xxvi. 20; 1 Cor. xi. 23); and on some occasions was celebrated by night by the Apostles (Acts xx. 7), and probably at other times of the day also (Acts ii. 46).

Justin Martyr's account determines nothing as to the time of the day. Tertullian speaks of its administration on Easter Eve. St Augustin, and Ambrose, speak of its celebration by night on certain occasions, as an exception to the general rule.

As the Roman laws forbade assemblies by night, even for religious worship, and as the Christians at that period met early in the morning, it is probable that the Eucharist was administered also at that time.

Gregory of Tours, and Sidonius Apollinaris, A.D. 472, speak of nine o'clock in the morning as the canonical hour. The third council of Orleans, A.D. 538, fixes this hour for its administration on high festivals, and at length this be-

came the usual hour on these days, and on Sundays, and twelve o'clock on other days. (Missal. Rom. Rub. Gen. c. 15.)

II. It was an universal custom to administer this Sacrament on the Thursday in Easter-week, that being the day of its original institution. Ignatius exhorts the Ephesians to be diligent in assembling themselves together to celebrate the Eucharist. Justin Martyr says expressly, that they met on Sundays for this purpose; and we may conclude, from incidental expressions in Tertullian and other writers, that it was customary to communicate on that day at least. The Appendix of Canons gives valuable information on this subject. (Apost. Can. 8, 9; Antioch. 2; Laod. 9, 49; Nice, 11; Ancyra, 4—6.)

Tertullian speaks of their receiving the Eucharist on the feasts of the martyrs, and the fifty days between Easter and Pentecost (de Cor. c. iii.; de Orat. c. xiv.); and also on the stationary days, that is, Wednesdays and Fridays in every week throughout the year. St Augustin says, "The Sacrament of his body, the Church, and its unity, is, in some places, prepared and taken every day at the Lord's table: in other places only on certain days, with an interval of time between them." (Tract. xxvi. in Joan. p. 94.) He also understands Cyprian to speak of that petition in the Lord's Prayer, "Give us this day our daily bread," as referring to the daily participation in the Eucharist.

The council of Agde, about the year 506, ordered all persons to communicate at the three great festivals of Christmas, Easter, and Pentecost. The third council of Tours, A.D. 813, decreed, "That all laymen, who were not under the impediment of greater sins, should receive three times a-year at least, if not more frequently;" but the council of Lateran, A.D. 1215, only insisted upon every person communicating on Easter-day.

Q. What preparation were communicants required to make before they partook of the Eucharist?

A. The adult candidate for Baptism, having gone through a regular course of discipline and instruction previously to the administration of that Sacrament, was considered sufficiently prepared for partaking of the Eucharist immediately afterwards. But, preparatory to every subsequent participation, especially at the great festivals, the communicants were required to observe the following discipline :—(1) Self-examination, and confession of sin before God, as taught in 1 Cor. xi. 28. (2) Absolution, or a removal of ecclesiastical censures and penalties. (3) Fasting, humiliation, and abstinence from sensual pleasures. The communicants also wore a peculiar apparel suited to the occasion, which was probably white. The women wore vails, usually white, called 'dominicalia'. Communicants of both sexes washed their hands previously to receiving the sacred elements.

Q. Of what nature were the vessels in which the Eucharistical elements were contained?

A. A large silver goblet was in use at Jerusalem in the seventh century, which was alleged to be the identical cup which our Lord used at the institution of this Sacrament. "At first the cups were made of wood, horn, or glass, according to circumstances, but from an early period they were made of costly materials, such as silver and gold, set with precious stones. In the seventh, eighth, and ninth centuries, the use of vessels made of horn, wood, glass, tin, &c., was forbidden, and each Church was required to have at least one cup and plate of silver. One cup was generally used exclusively for the clergy, and another, of larger dimensions, for the laity. These had handles attached to their sides. The cup of the Armenian Church is said to contain two separate compartments; one for the wine, and the other for the bread. Spouts, called 'fistulæ Eucharistiæ, pagilares, arundines, cannæ, canales, pipæ,' were subsequently used to prevent the waste of any drop of the consecrated wine in the distribution of it."

Q. State very briefly some particulars relating to the AGAPÆ, or FEASTS OF CHARITY, of the early Church.

A. The word Agapæ (ἀγάπη), which signifies love or charity, was used to denote a feast, of which all the full members of the Church partook. (Jude, ver. 12; Acts ii. 46; vi. 2; 1 Cor. xi. 16-34.) These feasts were always connected with the administration of the Eucharist, and at first were held before its celebration, but, probably on account of such disorders as are mentioned by St Paul (1 Cor. xi.), they were subsequently celebrated after it; and although all contributed towards them, it was then allowed to those who wished to do so to retire from them.

At first they were held in the Churches, but the council of Laodicea decreed, "that Agapæ should not be celebrated in churches;" and the third council of Carthage, A.D. 391, as well as other Councils, repeated the enactment until the custom was discontinued. Gregory of Neocæsarea, Chrysostom, and others, caused them to be celebrated under trees, or some shelter near the churches, and from that time the clergy, and the leading members of the Church, withdrew from them.

They appear to have gradually fallen into disuse, but we have no proof of the time at which they ceased to be held.

NOTE:—Many particulars regarding the Sacraments, and the rites and customs of the Church, will be given in the SECOND PART, as they occur in the consideration of the different portions of our own Book of Common Prayer.

APPENDIX.

THE APOSTOLICAL CANONS.

*1. Let a Bishop be ordained by two or three Bishops.

*2. Let a Presbyter be ordained by one Bishop, and so likewise a Deacon, and any other Clergyman.

*3. If any Bishop, or Presbyter, offer any thing in the Sacrifice at the Altar, beside what the Lord hath commanded, whether honey, or milk, or made liquor instead of wine, or birds, or animals, or pulse, over and above what is commanded, let him be deposed. Beside ears of new corn, or grapes in the proper season, let it not be allowed to present any thing on the Altar but oil for the lamps and incense for the time of the Holy Oblation.

*4. All other fruits are to be carried to the Bishop and Presbyter's house, not to the Altar; and it is known that the Bishop and Presbyters are to give portions to the Deacons and other Clergy.

*5. Let not a Bishop, Presbyter, or Deacon, turn away his wife, under pretence of religion; if he do, let him be suspended from the Communion (ἀφοριζέσθω), and deposed (καθαιρείσθω), if he persist.

*6. Let not a Bishop, Presbyter, or Deacon, undertake any secular employ, upon pain of deposition.

Note: These Canons are, with a few variations, copied from the Clergyman's Vade-Mecum, written by Johnson, the author of "The Unbloody Sacrifice;" printed in the year 1709, and reprinted, with additions, in the year 1714. The following is the Editor's note:

In translating the Canons, I have taken care not to defraud my reader of any thing that is either useful or curious; but have only pruned away what would have made the book more bulky, without any real advantage to the purchaser, as the introductions, interlocutions, repetitions, and sometimes quotations of Scripture. I have never trusted to the title of a Canon, which, I suspect, has often misguided others: for the titles have been sometimes prefixed by very unskilful hands.

For an account of these Canons, see pp, 9, 10, of this work.

The asterisk at the beginning of any Canon shews that the Canon so marked is translated at large, without any abridgment or omission.

In the edition of Cotelerius, these Canons are reduced to 76. He makes 1 and 2 into the first Canon in his list; 3 and 4, the second; 12 and 13, the tenth; 15 and 16, the twelfth; 21, 22, 23, 24, the 17th; 42 and 43, the 35th; and lastly, 77 and 78, the sixty-ninth.

*7. If any Bishop, Presbyter, or Deacon, celebrate the holy feast of Easter, before the vernal æquinox, as the Jews do, let him be deposed.

*8. If any Bishop, Presbyter, or Deacon, or any of the Sacerdotal catalogue, do no not communicate when there is an Oblation, let him be suspended from Communion, except he have a just excuse, as one that gives offence to the people, and as reflecting on him that makes the Oblation, as if he did not perform it as he ought.

*9. It is fit that all Communicants (πιστοὶ) who come into the Holy Church of God and hear the Scriptures, but do not stay for Prayers and the Holy Communion, be suspended from Communion, as occasioning confusion in the Church.

*10. If any one pray together with one that is excommunicated, though in a private house, let him be suspended from Communion.
*11. If any Clergyman join in prayer with a deposed Clergyman, as a Clergyman let him be deposed.

*12. If any Clergyman, or Layman, being suspended from Communion, or excommunicated for some gross crime, and not (ἄδεκτος) yet admitted to penance, go out of his own city and be received in another without commendatory letters, let them who receive him be suspended from Communion, and he who is so received; 13. but if he were before suspended, let the time of his suspension be lengthened, because he has put a fallacy upon the Church of God.

*14. Let not a Bishop be allowed to leave his own Parish (Παροικίαν), and leap into another, though he be violently importuned

παροικία: Can. 14.] In the time of Constantine the Great the Eastern and Western Empires were each divided into seven districts, called Dioceses (παροικίαι), each of which was subject to the jurisdiction of a prætor, who resided in the metropolis, or chief city, and was afterwards, in the time of the Byzantine Empire, called a præfectus prætorio. These *Dioceses* contained about one hundred and eighteen smaller territorial divisions, called *Provinces* (ἐπαρχίαι), over each of which was placed a comes or vicarius, who was subject to the prætor. Each of these Provinces contained several cities, and each had a district (παροικία) attached to it.

When the empire became Christian these civil divisions were adopted for Ecclesiastical purposes. The rulers of the Dioceses, corresponding to the præfecti prætorio, were styled Patriarchs, Exarchs, or Archbishops, and those of the Provinces, Metropolitans; so that there were fourteen Patriarchs in the whole Roman Empire, about one hundred and eighteen Metropolitans, and as many Bishops as there were chief cities in the Provinces; each Bishop having jurisdiction over a city and its annexed territory, which altogether was called a *parœcia*, or *parish*. Hence what was formerly called a Diocese comprised several modern dioceses, and an ancient *Parish* was equivalent to something like a modern Diocese.

The seven Eastern Dioceses were:

I. *Egypt*, which comprised Libya Superior, and Libya Inferior, Thebais, and the provinces of Pentapolis, all of which were subject to the Patriarch of Alexandria.

II. *The Oriental Diocese*, which contained fifteen provinces: 1. Palestine;

by many, without some just cause compelling him so to do, on the account of his ability to bring greater advantage to the people there by his godly doctrine; and (let this be done) not of his own head, but by the judgment of many other Bishops, and at their most earnest entreaty.

*15. If any Presbyter, or Deacon, or any one that does at all belong to the catalogue of Clergymen, leaving his own Parish, go away, and wholly remove and continue in another, without his own Bishop's consent, we command that he no longer perform his Liturgy; especially, if, when his Bishop call him back, he do not obey, and return, but persists in his irregularity, let him there communicate as a Layman. 16. But if the Bishop, with whom such (irregular Clergymen) are, make no account of the cessation (from their Liturgy) here decreed against them, and do receive them as Clergymen, let him be suspended from Communion, as a master of misrule.

2. Phœnicia; 3. Syria; 4. Cilicia; 5. Cyprus; 6. Arabia ..... 14. Mesopotamia, &c., and was subject to the Patriarch of Antioch.

III. *The Diocese of Asia*, which included eleven provinces, namely: 1. Pamphylia; 2. Hellespontus; 3. Lydia; 4. Pisidia; 5. Lycaonia; 6. Phrygia Pacatiana; 7. Phrygia Salutaris; 8. Lycia; 9. Caria; 10. Insulæ Cyclades; 11. Asia Proconsularis. It was at first under the jurisdiction of the Exarch of Ephesus, but afterwards of the Patriarch of Constantinople.

IV. *The Diocese of Pontus*, which was composed of eleven provinces, namely: 1. Galatia; 2. Bithynia; 3, 4. Cappadocia Prima (Cæsarea was its Metropolis) et Secunda; 5. Honorias; 6. Paphlagonia (Gangra was its Metropolis); 7. Pontus Polemoniacus (Neocæsarea was its Metropolis); 8. Helenopontus; 9, 10. Armenia Prima et Secunda; 11. Galatia Salutaris. It was in the Exarchate of Cæsarea in Cappadocia.

V. *The Diocese of Thrace*, which was at first subject to the Exarch of Heraclea, but afterwards to the Patriarch of Constantinople.

VI. *The Diocese of Macedonia*, which was subject to the Exarch of Thessalonica.

VII. *The Diocese of Dacia*, subject at first to the Exarch of Sardica, afterwards of Achridis, or Justiniana Prima.

The seven Western Dioceses were:

I. *The Roman*, containing ten Provinces, namely: Sicily, Corsica, Sardinia, and the south of Italy.

II. *The Italian*, which contained seven Provinces in the North of Italy, and was subject to the Exarch of Milan.

III. *The African*, which formerly consisted of two hundred Bishops and several Metropolitans, under the primacy of Carthage.

IV. *The Illyrian*, at first subject to the Exarch of Sirmium, but afterwards to the Patriarch of Constantinople.

V. *The Gallican*, formerly in the district of Treves, afterwards of Arles.

VI. *The Spanish*, of which Hispalis in Bœtica was the Metropolis, but afterwards it was subject to Toledo.

VII. *The British*, formerly under the Exarch of York, but afterwards of the Archbishop of Canterbury. The Provinces were: 1. Maxima Cæsariensis, i. e. at first, all from the Thames to the Northern borders. 2. Flavia Cæsariensis, taken out of the former, and containing all from the Thames to the Humber. York was the Metropolis of both of these. 3. Britannia Prima, i. e. all south of the Thames, London being its Metropolis. 4. Britannia Secunda, i. e. all beyond the Severn, Carleolum, or Caerleon, being its Metropolis. 5. Valentia, beyond the Picts' wall, also belonging to York.

*17. He who after his being baptized has been involved in two marriages, or has kept a concubine, cannot be a Bishop, or a Presbyter, or a Deacon, or at all belong to the Sacerdotal catalogue.

*18. He that marries a widow, or one that is divorced, or a harlot, or a servant, or an actress, cannot be a Bishop, or a Presbyter, or a Deacon, or at all belong to the Sacerdotal catalogue. 19. He that marries two sisters, or his niece, cannot be a Clergyman.

*20. Let the Clergyman who gives security for any one be deposed.

21. He who is made an eunuch by the injury of others, or is born so, if he be worthy to be a Bishop, let him be one: 22. but let not him who makes himself an eunuch be a Clergyman; 23. if he be a Clergyman, let him be deposed; 24. if he be a Layman, let him be suspended from Communion for three years.

25. Let a Bishop, Presbyter, or Deacon, if he be caught in fornication, perjury, or theft, be deposed, but not suspended from Communion; for the Scripture saith, "He shall not punish twice for the same thing;" and so likewise (let it be done) to other Clergymen.

26. Of those who enter bachelors into the Clergy, we order that Readers and Singers only do marry afterwards, if they so please.

27. We charge that a Bishop, Presbyter, or Deacon, that beats the faithful when they have committed a fault, or the infidels when they do wrong, and would by this means terrify them, be deposed; for the Lord hath taught us nothing like this: on the contrary, when he was smitten, he smote not again; when he was reviled, he reviled not again; when he suffered, he threatened not.

*28. If any Bishop, Presbyter, or Deacon, being justly deposed for open crimes, be so bold as to meddle with the Liturgy formerly entrusted with him, let him be wholly cut off from the Church.

*29. If any Bishop, Presbyter or Deacon, obtained his dignity by money, let him, and he who ordained him, be deposed, and wholly cut off from Communion, as Simon Magus was by Peter.

30. If any Bishop, making use of the secular power, do thereby obtain a Church, let him be deposed; and they who communicate with him be suspended from Communion.

31. If any Presbyter, despising his Bishop, gather a separate congregation, and erect another Altar, being not able to convict his Bishop of any thing contrary to godliness and righteousness; let him be deposed, as one that affects dominion, for he is an usurper; as also the Clergymen that are his accessaries: and let the Laymen be suspended from Communion. Let these (censures) be passed, after a first, second, and third admonition from the Bishop.

32. If any Presbyter, or Deacon, be suspended from Communion by his Bishop, let him not be received (into Communion) by any other, except that Bishop who suspended him chance to die.

33. Let no strange Bishop, Presbyter, or Deacon, be received (to Communion) without letters commendatory; which letters are to be examined, and they who bring them admitted to Communion, if they are found to be preachers of righteousness; if otherwise, let them be entertained, but not admitted to Communion; for many things are done surreptitiously.

34. The Bishops of every province ought to own him who is chief among them, and esteem him as their head, and to do nothing extraordinary without his consent; but every one those things only which concern his own Parish, and the country subject to it: nor let him (that is chief Bishop) do any thing (extraordinary) without the consent of all: for so there will be a unity of mind, and God will be glorified by the Lord Jesus Christ, and the Father by the Lord in the Holy Spirit, even the Father, the Son, and the Holy Ghost.

35. Let not a Bishop presume to ordain in cities and villages not subject to him; and if he be convicted of doing so, without consent of those to whom such places belong, let him, and those whom he has ordained, be deposed.

36. If any one being ordained Bishop, do not accept the Liturgy, and care of the People entrusted with him, let him be suspended from Communion until he do accept it, (and in like manner, the Presbyter and Deacon:) but if he go, and be not accepted by the reason of the perverseness of the People, and not of his own wilfulness, let him remain Bishop; but let the Clergy of that city be suspended from Communion, because they have not been correctors of such a refractory People.

*37. Let there be a Synod of Bishops twice every year, the first on the 4th week after Easter, and the other on the 12th day of October, and let them determine all doctrines of religion among themselves, and put an end to all ecclesiastical controversies that may happen.

*38. Let the Bishop have the care of all ecclesiastical goods, which he ought to dispense, as being under the Divine inspection: let it not be allowed him to purloin any of them, or to bestow them on his kindred, whom, if they be poor, he ought to relieve, as he does the rest of the poor; but let him not, on their account, expose to sale what belongs to the Church.

39. Let the Presbyters and Deacons do nothing without the knowledge and consent of the Bishop; for with him the people of God are entrusted, and of him an account of their souls will be demanded.

40. Let those goods which are the Bishop's personal property, if he have any, be distinguished from those which belong to the Lord; that when he dies he may (κυριακα) have the liberty of leaving his own goods to whom and in what manner he pleases: and that the goods of the Bishop be not embezzled, on pretence that they belong to the Church: for he may have a wife and children, or kindred, or servants. For it is just, both before God and man, that neither the Church suffer damage by reason that it is not known what belongs to the Bishop, nor that the Bishop and his kindred suffer what belongs to them to be made common on pretence of the Church; or that his relations fall into lawsuits, and load his death with infamy.

41. We give order that the Bishop have the goods of the Church in his power, to dispense them by the hands of the Presbyters and Deacons to them that are in want: and let him take share of such things as he wants, if he have occasion, for the supply of himself, and his brethren that sojourn with him, that they may by no means be under any straits; for the law of God has commanded, that they who attend the Altar be maintained by the Altar: and not so much as a soldier bears arms against the enemy at his own expence.

*42. Let the Bishop, Presbyter, or Deacon, who spends his time in dice and drinking, either desist, or be deposed; 43. the Sub-Deacon, Reader, Singer or Layman, be suspended from Communion.

*44. Let the Bishop, Presbyter, or Deacon, who demands usury of those to whom he lends, desist, or be deposed.

45. Let the Bishop, Presbyter, or Deacon, that only prays with heretics, be suspended from Communion; but if he suffer them to officiate as Clergymen, let him be deposed.

46. We order that the Bishop, Presbyter, or Deacon, who has received Baptism, or the sacrifice from an Heretic, be deposed: for what agreement hath Christ with Belial, or what part hath a believer (or Communicant) with an infidel?

47. If a Bishop, or Presbyter, do again baptize one who has really received baptism before, or if he do not baptize one that has been polluted by wicked men, let him be deposed as one that derides the Cross and Death of Christ, and makes no distinction betwixt Presbyters and false Pretenders.

48. If any Layman rejecting his own wife take another, or a woman divorced by another man, let him be suspended from Communion.

49. If any Bishop, or Presbyter, do not baptize into the Father, Son, and Holy Ghost, but into three (persons) without beginning, three sons, or three paraclets, let him be deposed.

50. If any Bishop, or Presbyter, do not perform the three ablu-

tions of one mystery (or Sacrament), but one ablution into the death of Christ, let him be deposed; for our Lord said not, Baptize into my death, but, Into the name of Father, Son, and Holy Ghost. Ye therefore, O Bishops, make three ablutions.

51. If any Bishop, Presbyter, Deacon, or any of the Sacerdotal catalogue, do abstain from marriage, and flesh, and wine, not for mortification, but out of abhorrence, as having forgotten that all things are very good, and that God made man, male and female, and blasphemously reproaching the workmanship of God; let him amend, or else be deposed, and cast out of the Church; and so also shall a Layman.

52. If any Bishop, or Presbyter, do not receive one that turns from his sins, let him be deposed, as one that is a grief to Christ, who hath said, "There is joy in Heaven over one sinner that repenteth."

53. If a Bishop, Presbyter, or Deacon, do not use flesh and wine on festival days, out of abhorrence and not mortification, let him be deposed as one that has a seared conscience, and is a cause of scandal to many.

54. If a Clergyman be taken eating in a victualling-house, except in a journey, out of necessity, let him be suspended from Communion.

*55. If any Clergyman do unjustly calumniate a Bishop, let him be deposed; for it is written, "Thou shalt not speak evil of the Ruler of thy people."

*56. If any Clergyman do calumniate a Presbyter or Deacon, let him be suspended from Communion.

*57. If any Clergyman, or Layman, do bitterly reproach any one that wants the use of his limbs, or is deaf, or blind, or has any infirmity in his legs or feet, let him be suspended from Communion.

*58. If any Bishop, or Presbyter, neglect the care of the Clergy and People, and do not instruct them in Religion, let him be suspended from Communion; and if he persist in his neglect and supineness, deposed.

59. If any Bishop, or Presbyter, do not supply any of the Clergy, if they be in want, let him be suspended from Communion, and if he persist, deposed, as one that murders his brother.

*60. If any one do publicly read in the Church the books of impious men, bearing false inscriptions, (as if they were Holy Scriptures) to the perverting of Clergy and People, let him be deposed.

*61. If any Communicant, upon information preferred against him, have been convicted of fornication, or adultery, or any forbidden practice, let him not be admitted into the Clergy.

62. If any Clergyman, out of the fear of man, whether Jew,

Heathen, or Heretic, deny the name of Christ, let him be cast out (of the Church;) if (he deny) the name of a Clergyman, let him be deposed; and if he repent, let him be received as a Layman.

63. If any Bishop, Presbyter, or Deacon, or any of the Sacerdotal catalogue, eat flesh with the blood, which is the life thereof, or what is killed by a beast, or dies of itself, let him be deposed, (for the law hath forbidden this;) and if a Layman, let him be suspended from Communion.

*64. If any Clergyman be found fasting on the Lord's day, or on any Sabbath-day, except one, let him be deposed; and if a Layman, let him be suspended from Communion.

*65. If a Clergyman go into a Synagogue of Jews, or Heretics, to pray, let him be deposed; if a Layman, let him be suspended from Communion.

66. If a Clergyman, in a quarrel, strike any one and kill him, let him be deposed for his precipitance, though it were with the first blow; if a Layman, let him be suspended from Communion.

*67. If any one force a virgin whom he keeps, though she be not engaged (to another man), let him be suspended from Communion; but let him not be allowed to take another, but retain her whom he had chose, though she be poor.

*68. If any Bishop, Presbyter, or Deacon, be re-ordained, let him be deposed, as likewise he who ordained him, unless it appear that he received his first ordination from Heretics; for they who are baptized or ordained by them are neither Clergymen nor Communicants.

*69. If any Bishop, Presbyter, Deacon, Reader or Singer, do not keep the holy fast of Lent forty days before Easter, or the Wednesdays or Fridays, let him be deposed, if he be not hindered by some bodily infirmity; but if he be a Layman, let him be suspended from Communion.

*70. If any Bishop, or other Clergyman, fast or feast with the Jews, or accept any doles or presents of unleavened bread, or the like, from their feasts, let him be deposed; and if a Layman, suspended from Communion.

*71. If any Christian carry oil to the Temples of the Heathen, or Synagogues of the Jews, or light candles at their feasts, let him be suspended from Communion.

*72. If any Clergyman, or Layman, take wax or oil out of Holy Church, let him be suspended from Communion, and make restitution with the addition of a fifth part.

*73. Let no one purloin to his own use any of the sacred utensils, whether of silver, gold, or linen; and if any one be taken doing

so, let him be punished with suspension from Communion, for it is a flagitious thing.

74. If a Bishop be accused by credible persons, that are Communicants, he must be cited by the Bishops; and if he appear and plead, and be convicted, let his punishment be decreed: but if he do not obey his summons, let him be cited by two Bishops a second time; and if he do not then appear, a third time, by two Bishops sent for this purpose: and if then he be guilty of contempt, in not appearing, let the Synod pronounce such sentence against him as they think fit, that he may not appear to be a gainer by declining justice.

75. Admit not an Heretic to give in evidence against a Bishop, nor any one single witness, though he be a Communicant: for the Scripture saith, "In the mouth of two or three witnesses every word shall be established."

76. A Bishop is not allowed to ordain (for a successor) whom he pleases, by conferring his episcopal dignity on a brother, son, or any other relation: for it is not just that there should be heirs of the episcopal office, or that what belongs to God should be given according to the affections of men, nor the Church be brought under the laws of inheritance: if any one do this let the ordination be null, and let him be punished by suspension from Communion.

77. If any man want an eye, or have a lame leg, but be worthy of the episcopal office, let him be made a Bishop: not a bodily blemish, but the filth of the soul renders him unclean. 78. But let not him that is deaf or blind be a Bishop: not as if he was by this made unclean, but lest it be an impediment to him in performing ecclesiastical offices.

79. Let not a dæmoniac be a Clergyman, nor pray together with the Communicants; but, when he is cleansed, let him be received (to Communion); and if he deserve it, be (a Clergyman).

80. It is not to be allowed that any proselyte from Heathenism, being baptized, should presently be ordained a Bishop; nor any one (lately reclaimed) from a lewd course of life; (for it is unreasonable, that he who has given no proof of himself should be a teacher of others) unless it be by Divine Grace.

81. We have before charged, that a Bishop, or Presbyter, should not descend to places of administration in the Civil Government, but let him always be at leisure to do his Ecclesiastical Duty: let him either obey, by forbearing this, or be deposed; for no man can serve two masters, according to our Lord's declaration.

82. We do not permit slaves to be ordained to the Clergy, without consent of their masters, and to the provocation of their owners; for this would be to the subversion of families: but if a slave do

appear worthy of being ordained even Presbyter or Bishop, and their owners give way to it, by making them free, and dismissing them from their houses, let it be done.

83. Let the Bishop, Presbyter, or Deacon, who spends his time in any Civil administration, and affects to retain his place under the Roman Emperor, and his Sacerdotal ministry too, be deposed. The things of Cæsar belong to Cæsar, the things of God to God.

84. Whosoever does unjustly reproach the Emperor, or any one in command, let him be punished; and if he be a Clergyman, let him be deposed; if a Layman, let him be suspended from Communion.

85. Let every one, both Clergymen and Laymen, have by him the Venerable and Holy Bible, i. e. the Old Testament, containing the 5 Books of Moses; 1 of Jesus, Son of Nave; 1 of the Judges; 1 of Ruth; 4 of the Kings; 2 of Paralipomena; 2 of Esdras; 1 of Esther; 1 of Job; 150 Psalms; 3 of Solomon, viz. the Proverbs, Ecclesiastes, Canticles; 12 of the lesser Prophets: 1 of Isaias; 1 of Jeremiah; 1 of Ezekiel; 1 of Daniel; (besides, let it remembered, that novices be taught the wisdom of the most learned Syrach:) of the New Testament; the 4 Gospels, of Matthew, Mark, Luke, and John; 14 Epistles of Paul; 2 of Peter; 3 of John; 1 of James; 1 of Jude; 2 Epistles of Clement; and the Constitutions for you that are Bishops, published by me Clement, in 8 Books, which are not to be divulged to all, because of the mystical things contained in them; and the Acts of the Apostles.

NICENE CANONS.

This, the first General Council, was assembled at Nice, or Nicæa, in Bithynia, in the summer of the year 325. It consisted of 318 Bishops. In it Arius and his followers were condemned, and the authentic documents relating to it are the Synodal Epistle, the Creed, and twenty Canons. (See Lectures on Ecc. Hist. pp. 110—114.)

1. If any one be made an eunuch by a physician for any disease, or by the barbarians, or by any one whom he served as a slave, he may continue or be admitted into the Clergy; but not if he makes himself an eunuch, when he was found a man.

*2. Because many things have been done contrary to the Ecclesiastical Canon, either through necessity, or else through the overforwardness of men, in bringing men presently to the spiritual laver

who were but just proselyted from a heathen course of life, and had been Catechumens but a little while; and in promoting them to the episcopal or priestly office as soon as they were baptized; it seems good that nothing of this sort be done for the future. For the Apostle's rescript is clear, viz. "Not a Novice, lest being puffed up, he fall into condemnation, and the snare of the Devil:" but if in process of time some sensual sin be discovered, and he be convicted by two or three witnesses, let such an one cease from his office: he that acts otherwise shall do it at the peril of his order, as one that daringly opposes the Great Synod.

*3. The Great Synod strictly forbids Bishops, Presbyters, and Deacons, and all that are in the Clergy, to retain any woman[a] in their houses, under pretence of her being a disciple to them, but only a mother, sister, aunt, or other unsuspected person.

*4. A Bishop ought to be constituted by all the Bishops that belong to the Province; but if this be not practicable, by reason of urgent necessity, or the length of the way, three must by all means meet together, and when they have the consent of those that are absent, signified by letter, then let them perform the Ordination, and the Ratification of what is done must be allowed to the Metropolitan in every Province.

*5. As to those who being either in the Clergy, or in the rank of Laymen, have been excommunicated by the Bishops in every Province, let sentence prevail according to the Canon, with charges, that they who are excommunicated by some, be not received by others: but let enquiry be made, whether men are not excommunicated through some pet, or heat, or want of temper in the Bishop. That therefore this may not miss of being duly examined, it seems good that Synods meet twice a year in every Province; that all the Bishops of every Province being publicly assembled together, such sort of disputes be examined; and so they who have notoriously offended the Bishop, may be judged to be excommunicated with good reason by all, till the community of Bishops think fit to pass a more favourable sentence in their behalf. Let the Synods be held, one before Lent, that so, all animosity being removed, a pure Oblation may be offered to God; the other about Autumn.

*6. Let ancient customs prevail, (as for instance) those in Egypt,

[a] So I turn the Greek *συνείσακτος*, for want of a proper English word by which to render it. Bp. Beveridge, after Justellus, has effectually shewn that this is the meaning of it, viz. a woman kept not for lust, or breeding of children, but for improvement in religion: afterwards, women recluses had such men whom they conversed with, not for carnal, but spiritual reasons: yet neither of them had the good fortune to be believed.

Libya, and Pentapolis: that the Bishop of Alexandria have power over all these, since the same is customary for the Bishop of Rome. Likewise in Antioch, and other Provinces, let the privileges be secured to the Churches. This is manifest as any thing at all, that if any be made a Bishop, without consent of his Metropolitan, this Great Synod has determined, that such a one ought not to be Bishop. If any two or three, out of affectation or dispute, do contradict the suffrage of the generality, when duly passed according to Ecclesiastical Canon, let the votes of the majority prevail.

*7. Saving to the Metropolis its proper dignity, let the Bishop of Ælia have the next place of precedence; because custom and ancient tradition have obtained that he should be honoured.

*8. As to those who call themselves Puritans, if they come over to the Catholic and Apostolic Church, the holy Synod decrees, that they who are ordained shall continue in the Clergy; having first professed in writing that they will adhere to the decrees of the Catholic Church, that is, that they will communicate with those that have married a second time, and such as have lapsed under persecution, (who have had a time given, and a term fixed for their penance), so that they will in all things follow the doctrine of the Catholic Church, when none but they are found to be ordained in any city or village, they shall all remain in the same order; but if any come over where there is a Bishop or Presbyter of the Catholic Church, it is clear that the Bishop of the Church ought to retain his dignity; and he that had been called Bishop by the Puritans, shall have the honour of a Presbyter, unless the Bishop think fit to impart to him the nominal honour (of a Bishop). Otherwise, he shall provide for him the place of a Village-Bishop, or Presbyter; that so there may not be two Bishops in one city.

*9. If any have been promoted to be Presbyters without examination, or having been examined, have confessed their sins; and yet men, acting contrary to the Canon, have laid hands on them; such as these the Canon does not admit of, for the Church defends (only) what is without blame.

*10. Whatever persons having lapsed, have afterwards been ordained through ignorance, or even with the knowledge of those who ordained them; this shall not prejudice the Canon of the Church; for being discovered, they shall be deposed.

*11. As to those who have transgressed without necessity, loss of estate, without danger, and the like, during the tyranny of Licinius; it seems good to the Synod to use clemency toward them, though they have not deserved so kind a treatment: therefore, as many of them as do ingenuously repent, let them, if they were (formerly)

Communicants, spend three years amongst the hearers; for seven years they shall be prostrators; but for two years they shall communicate with the people in prayer, without (being admitted to) the Oblation.

*12. As for them that had been called by grace, and at first shewed a forward zeal, and threw away their girdles, but afterwards returned like dogs to their vomit, insomuch that some of them did spend money, and with presents re-establish themselves in the army; let them, after they have been hearers for three years' time, be prostrators ten years: in all which (years) their readiness of mind, and the manner of their repentance, ought to be narrowly observed; for as many as do with awfulness, tears, patience, and good works, demonstrate their conversion in deed, rather than outward form, after having fulfilled the prefixed time of being hearers, they shall, with good reason, communicate in prayers, with a license to the Bishop to use further favour toward them. But they who have borne (their penance) with an unconcernedness, and have thought it sufficient to their conversion to enter into the Church (as penitents) according to form, let them fulfil their time even to a minute.

*13. Let none (of the forementioned persons under penance) be deprived of his perfect and most necessary viaticum, when he departs out of this life; but the old Canonical Law shall be observed: but if such a person being given over for dead, and having obtained the Communion, does again appear among the living, let him remain among them who communicate in prayers only. But without exception of any person whatsoever, who, being upon his departure, desires to partake of the Eucharist, let the Bishop, upon examination made, impart to him the Oblation.

*14. It seems good to the Holy and Great Synod, that they who were Catechumens, and have lapsed, shall be hearers only for three years; and afterwards pray with the Catechumens.

*15. By reason of the great disorder and seditions that are raised, it seems good that the custom which prevails in some places be wholly laid aside; so that neither Bishop, Presbyter, nor Deacon, remove from city to city: and that if any one, after the decision of the Holy and Great Synod, attempt it, or resign himself up to such a practice, all the proceedings in this case shall be null, and the party shall be restored to the Church in which he was ordained Bishop or Presbyter.

*16. Whatever Presbyters or Deacons, or whoever are listed in the Canon, do rashly, neither having the fear of God before their eyes, nor knowing the Ecclesiastical Canon, remove from the Church (to which they belong), these ought by no means to be received in

another Church, but must of necessity be compelled to return to their proper parishes; or if they remain there, be excommunicated: and if any one dare surreptitiously to receive one that belongs to another, and to ordain him in his own Church, without the consent of his proper Bishop, from whom he removed, though he be listed in his Canon, let the Ordination be null.

17. Because many, who are listed in the Canon, pursuing their own covetous desires and filthy lucre, have forgotten the Divine Scripture, which saith, "He hath not lent his money upon usury," as to demand every month the hundreth part of the principal; the Holy Synod thinks it just, that if any take (such) use, by secret transaction, or otherwise manage the business, so as to exact the principal, and one half of the principal for interest, or contrive any other fraud for filthy lucre's sake, let him be deposed from the Clergy, and not belong to the Canon.

18. It is come to (the knowledge of) the Holy Synod, that in some places and cities the Deacons give the Eucharist to the Presbyters; whereas neither Canon nor custom allow, that they who have not power to offer should give the body of Christ to those who do offer it: and we are also given to understand that some of the Deacons do take the Eucharist before the Bishops. Let all this be laid aside, and let the Deacons continue within their proper bounds, as knowing that they are attendants of the Bishops, and inferior to the Presbyters: let them receive the Eucharist in their proper order, after the Presbyters; the Bishop, or Presbyter, giving it to them; but let it not be lawful for Deacons to sit among the Presbyters; for this practice is contrary to Canon, and order: but if any one will not obey even after these decisions, let him cease from the function of a Deacon.

*19. As to the Paulinists, who shall hereafter betake themselves to the Catholic Church, a decision has already been made, that they be all re-baptized. If some of them, in time past, have been listed among the Clergy, if they appear unblemished, and without blame, let them be ordained by the Bishop of the Catholic Church, when they have been re-baptized: but if, upon a scrutiny, they are found unqualified, they ought to be deposed. And let the same form be likewise observed in relation to their Deaconesses: we mean those that have been reckoned Deaconesses, on account of their habit; for they have not had imposition of hands, so that they may be reckoned altogether of the Laity.

*20. Because there are some who kneel on the Lord's Day, and even in the days of Pentecost; that all things may be uniformly performed in every Parish, it seems good to the Holy Synod, that Prayers be offered to God standing.

ANCYRAN CANONS.

The Synod of Ancyra in Galatia was held A.D. 315, ten years before that of Nice, though this latter be first placed in the Code, out of honour to that council to which Christians have, in all ages, paid a very singular deference. The Ancyran Synod consisted but of Eighteen Bishops, who met to restore discipline, and regulate the penances of those who had lapsed in the time of persecution.

*1. It is decreed, in relation to those Presbyters who did at first sacrifice (to idols), but afterward entered the conflict, not by any legerdemain, but in earnest; not by previously contriving, managing, and procuring the instruments of torture to be brought forth for form's sake, and for shew, that so they might seem to be in danger (of being tortured) by those instruments; that they retain the honour of their chair: but that it is not lawful for them to perform the Oblation, or to preach, or to administer the Sacerdotal Liturgies.

*2. Also, that the Deacons that have sacrificed (to idols), but afterwards entered the conflict, retain all other honour; but that they cease from all the Holy Liturgy, of offering the bread, or cup, or making the proclamations: but if any of the Bishops are conscious of their penitential travel, or the profoundness of their humiliation, and be willing to indulge them somewhat more, it is in their power; or even to abate (the honour before allowed them).

*3. They who fled, but were apprehended, or betrayed by their own domestic, or have borne the loss of their estates, or tortures, or imprisonments, declaring the whiles that they were Christians; and and while they were under the grasp of them who used violence, had something (i.e. incense) put into their hands, or were forced to receive meat (offered to idols) into their mouths, (professing all this while that they were Christians), and have all along shewed themselves grieved at what happened, by their behaviour and habit and humble course of life; these being without sin, are no longer by any to be hindered from Communion; or if they have been repelled by any, out of extraordinary caution, let them forthwith be admitted. This is equally (meant) of those of the Clergy, and others, that are Laymen. It has also been asked, whether Laymen, that have fallen under the same necessity, are to be promoted to Orders? It is therefore decreed, that they also, as having not sinned at all, may be Ordained, if their former course of life have been upright.

*4. As for them who sacrificed, and furthermore ate their dinner before the idols, through force; they who were haled away, but

went with a cheerful air, and in a festival-habit, and did take share of the feast with unconcernedness; it is decreed, that they be hearers one year, prostrators three years, and that they communicate in prayers only for two years, and so come to perfection.

*5. They that came in a mourning-habit, and lay down and eat, and wept during the whole entertainment, after they have been prostrators three whole years, let them be received, but without the oblation: if they did not eat, let them be prostrators two years: on the third, let them communicate without the oblation, that in four years' time they may come to perfection; but the Bishops have power, after they have enquired into the nature of their conversion, to increase or abate the time: but especially, that their course of life, both before and since, be examined, and lenity be used accordingly.

*6. It is decreed, that they who yielded, and sacrificed, upon their being threatened with loss of estate, or banishment, and have not before repented, but, about the time of this Synod, are come to a resolution of conversion, that they be admitted to be hearers until the great day (of Easter), and after that to be prostrators three years, and for two years more to communicate without the oblation, and so come to perfection; and if any have been admitted to penance before the time of this Synod, let their six years (of penance) be reckoned from the time (they began); and if danger of death happen, by reason of disease, or any other occasion, let them be received, but under limitation; that is, that if they recover, they fulfil their six years of penance.

*7. As for those who have been guests at the heathen feasts, in a place assigned for heathens, but brought and eat their own victuals (only), it is decreed, that they be received after they have been prostrators two years; but whether with (or without) the oblation, every Bishop is to determine, after having examined the rest of his life.

*8. Let them who have twice or thrice sacrificed upon force, be prostrators four years, and communicate without the oblation two years, and the seventh year let them be perfectly received.

*9. As to those who have not only lapsed, but have assaulted, and forced, or been the occasion of forcing their brethren, let them occupy the place of hearers three years, prostrators six years; one year let them communicate without the oblation, that after ten years they may attain perfection in this time; the rest of their life must also be examined.

10. They who, having been ordained Deacons, professed at their ordination, and declared, that they must marry, being unable to remain (single) as they were; if they do after this marry, let them

continue in their attendance, because they are allowed so to do by their Bishops; but if any said nothing of this, but undertook, at their ordination, to remain as they were, yet afterwards proceeded to marriage, let them cease from their ministration.

*11. It is decreed, that a young woman espoused to one, but ravished by another, be restored to him to whom she was espoused, though she have been ravished by another.

*12. It is decreed, that they who were baptized since they sacrificed (to idols), may be promoted to orders, as having been washed clean.

*13. It is not allowed that a Village-Bishop do ordain Presbyters or Deacons; nor that the Presbyters, that are in every parish, do any thing without the license of the Bishop in writing.

14. It is decreed, that those in the Clergy, Presbyters and Deacons, who abstain from flesh, shall taste it, and then abstain, if they think fit; but if they will not, nor even eat of the herbs which are mingled with the flesh, nor obey the Canon, that they cease from their function.

*15. As to what belongs to the Church, the Church may re-assume whatever the Presbyters have sold during the vacancy of the See: it is left to the discretion of the Bishop, whether to accept the purchase-money, or not; for the rent, or fruit, of what was sold, may often yield them more than the purchase-money.

*16. Let those who are or have been guilty of beastial lusts before they are twenty years old, communicate in prayers after they have been prostrators fifteen years; and when they have so communicated five years, then let them partake of the Oblation; let enquiry be made into their lives, during the time they were prostrators; and let lenity be accordingly used towards them; but if some have been more unsatiable in their sins, let the time of their being prostrators be lengthened; but let them who exceed that age, and are married, and fall into this sin, be prostrators twenty-five years, and then communicate in prayer five years, and so attain the Oblation: but if any transgress, being married, and above fifty years of age, let them communicate at the point of death.

*17. The Holy Synod has charged, that they who are guilty of beastial lusts, and have the leprosy, (that is, infect others,) should pray amongst them who stand exposed to the weather.

18. If any being constituted Bishops, but not received by the parish to which they were nominated, will invade other parishes, and use violence against those who are the settled Bishops, and move seditions against them, let them be suspended from Communion: if they will accept a seat among the Presbyters of that Church to

which they formerly belonged, let them not be deprived of that honour; but if they raise sedition against the settled Bishops, let them be deprived of the honour of Presbytery, and be abdicated.

*19. Let professed virgins that have been false to their profession be treated as if they were Digami. We do forbid maids to live with men, under pretence of living in a sister-like manner.

*20. Let a woman or man guilty of adultery attain perfection in seven years, according to the terms before prescribed.

*21. A former Canon has forbid lewd women that have murdered their children, or have used medicines to procure abortion, to be admitted to Communion before the point of death, and this (Canon) is approved; yet we, using more lenity, do decree, that they be under penance ten years, according to the terms before prescribed.

*22. As to wilful murderers, let them continue to be prostrators to the end of their lives, and then be admitted to the favour of perfection.

*23. The first constitution ordered that they who are guilty of involuntary murder should be partakers of perfection in seven years' time, according to the terms before prescribed: the second in five years.

*24. Let those who use soothsaying, after the manner of the heathen, or entertain men to teach them pharmacy or lustration, fall under the Canon of five years' (penance), viz. three years of prostration, two years of communion in prayer without the Oblation.

*25. One espoused a young woman; afterwards corrupted her sister, and got her with child; then married her whom he had espoused: the corrupted sister made away with herself. All that were concerned in this affair were ordered, after ten years' penance, according to the terms prescribed, to be received among the co-standers.

NEO-CÆSAREAN CANONS.

The Synod of Neo-Cæsarea, a city in Pontus, was held much at the same time with that at Ancyra, and much on the same occasion. Nineteen Bishops' names are subscribed to it.

*1. If a Presbyter marry, let him be removed from his order: if he commit fornication or adultery, let him be ejected, and brought under penance.

*2. If a woman marry two brothers (successively), let her be

excommunicated until her death, unless she be willing to forego the marriage; but if, at the point of death, she promise to forego the marriage, in case she recover, she shall, by indulgence, be admitted to penance: but if the woman, or husband, die in such marriage, the surviving party shall not easily be admitted to penance.

*3. The time of their penance who are guilty of marrying many (successively), is well known; but their faith, and alteration for the better, may shorten that time.

*4. If any man lusting after a woman, do resolve to lie with her, but be disappointed, it is evident that he is saved by grace.

*5. If a Catechumen, entering into the Church, have stood in the station of Catechumens, and yet be guilty of sin; if he be one of the kneelers, and desist from his sin, let him become a hearer; but if he sin while he is a hearer, let him be expelled.

*6. As to a woman with child, she may be baptized when she pleases; for the woman, in this case, communicates nothing to the child: because every particular person's resolution is expressed in the confession singly by itself.

*7. Let not a Presbyter be present at a feast made on occasion of a second marriage: for, since he who marries a second time ought to do penance, what a Presbyter is he who consents to such a marriage, by being entertained at the feast?

*8. He whose wife has been openly convicted of adultery, while he is a Layman, cannot be admitted into the Ministry: if after he was ordained, he ought to dismiss her; and he cannot retain his Ministry (*διακονία*) if he cohabit with her.

*9. If a Presbyter confess, that before ordination he sinned against his own body (viz. by fornication, 1 Cor. vi. 18), let him not make the oblation; but continue to do other offices, because of his readiness as to the other point (confessing of his sins); for many do assert that his other sins are forgiven by imposition of hands at ordination: but if he do not confess, and cannot be openly convicted, let him be at his own discretion in this point, viz. (whether he will make the Oblation).

*10. So if a Deacon fall into the same sin (before ordination), let him take the rank of a Minister (i. e. a Sub-Deacon. See Can. Laod. 20, 21, &c.)

*11. Let none be ordained Presbyter before thirty years (of age), though he be a very deserving man; but let him be reserved (for that age); for Christ was baptized, and began to preach in the thirtieth year.

*12. If any one be enlightened while he is dangerously sick, let him not be promoted to be a Presbyter, unless it be for his diligence

and fidelity afterwards, or for want of men (to be ordained); for such a one's faith is not of choice, but necessity.

*13. Country Presbyters may not make the oblation in the city Church, if the Bishop, or city Presbyter, be present; nor yet give the bread or cup with prayer: but if they be absent, and (one of the country Presbyters) be called to prayer, he alone may give them: but the village Bishops are in imitation of the LXX. and as being fellow-officers in the same Liturgy (with the city Bishops), may make the oblation; for they are to be honoured for their readiness to serve the poor. (Tilius and Bishop Beveridge divide this into two.)

*14. The Deacons must be but seven, though the city be great. You will be convinced of this from the Book of the Acts. See Acts vi.

GANGRAN CANONS.

These Canons were made at Gangra, in Paphlagonia, a country of Asia Minor, after the Nicene Synod, and some time before that of Antioch, and therefore not later than the year 340. Socrates and Sozomen say, that Eustathius, against whom these Canons were made, was Bishop of Sebastea in Armenia; but Baronius gives several reasons to shew that they were mistaken. If we know not the man, yet we may know his opinion by the following Canons.

*1. If any one reproach marriage, or have in abomination the religious woman, that is a communicant and sleeps with her husband, as one that cannot enter into the kingdom of heaven, let him be anathema.

*2. If any one condemns him, as one that has no hope, that eats flesh with piety and faith, if he abstain the while from blood, and things strangled, and offered to idols, let him be anathema.

*3. If any one, under pretence of religion, does advise a slave to despise his master, and run away from his service, and not to serve him with good-will, and all honour, let him be anathema.

*4. If any one condemn a married Presbyter, as if he ought not to partake of the oblation when he performs the Liturgy, let him be anathema.

*5. If any one teach, that the house of God, and the assemblies held therein, are to be despised, let him be anathema.

6. If any hold other assemblies privately, beside the Church, and will have Ecclesiastical Offices performed without a Presbyter (constituted) by the consent of the Bishop, let him be anathema.

*7. If any one will receive, or give the ecclesiastical fruits out of the Church, without the consent of the Bishop, or one commissioned by him, and will not act with his consent, let him be anathema.

*8. If any one give or receive the fruit, without the Bishop, and he that is appointed to be steward of the benefactions, let him be anathema, who either gives or takes.

*9. If any one live a virgin, or contain, as abominating marriage (while he lives in a retired state), and not for the beauty and sanctity of a virgin-life, let him be anathema.

*10. If one of those who live a virgin-life for the Lord's sake insult those who are married, let him be anathema.

*11. If any one despise those who out (of a principle) of faith make love-feasts, and in honour to our Lord invite their brethren, and refuseth to take his share at such invitations, let him be anathema.

*12. If any man, under pretence of being an ascetic, use the coarse cloak, and thinking by this means to be righteous, despise those who use the berus, and other common fashionable habits, let him be anathema.

*13. If any woman, under pretence of being an ascetic, instead of the habit belonging to her sex, take that which is proper to the men, let her be anathema.

*14. If any woman, abominating marriage, desert her husband, and will become a recluse, let her be anathema.

*15. If any one, under pretence of religion, abandon his own children, and do not educate them, and, so much as in him lies, train them up to an honest piety, but neglect them, under pretence of being an ascetic, let him be anathema.

16. If any children, under pretence of godliness, depart from their parents, and do not give sitting honour to them, the godliness that is in them plainly being principally regarded, let them be anathema.

*17. If any woman, under pretence of godliness, shave her hair, which God gave her to remind her of subjection, as if she would annul the decree of subjection, let her be anathema.

18. If any one, under pretence of being an ascetic, do fast on the Lord's day, let him be anathema.

19. If any of those who pretend to be ascetics do contemptuously set aside the public fasts, which are observed by the Church, that are received by tradition, without some bodily necessity, let him be anathema.

*20. If any one do insolently condemn the assemblies (held in honour) of the martyrs, and the Liturgies there performed, and the commemorations of them, let him be anathema.

ANTIOCHIAN CANONS.

These Canons were made in a Synod of Ninety Bishops or more, held at Antioch, A.D. 341, upon occasion of dedicating a great Church, built there by Constantius the Emperor.

1. Let them be excommunicated and ejected from the Church, who, being Laymen, dare set aside the decree of the Great and Holy Synod of Nice, assembled in the presence of the pious and most religious Emperor Constantine, concerning the holy and salutary feast of Easter, if they obstinately persist in opposition to what was so excellently well determined. If any of those who preside in the Church, a Bishop, Presbyter, or Deacon, do, after this decision, dare to indulge his own private judgment, and keep the Passover according to (the calculation of) the Jews, to the subversion of the people, and the disturbance of the Church, the Holy Synod has condemned him as one that belongs not to the Church, as being not only the author of sin to himself, but of destruction and subversion to many; and not only deprives them of their Liturgy, but all that communicate with them, after their deposition: and let those who are deposed be deprived even of that external honour of which the Holy Canon, and the Priesthood of God, partake.

*2. Let all those be cast out of the Church who come in and hear the Scripture, but do not partake of the Prayers, and turn away from the Communion of the Eucharist with a certain rudeness, until by confession, and by shewing fruits worthy of repentance, and by earnestly entreating, they have obtained pardon: and it is unlawful to communicate with excommunicated persons, or to pray with them in private houses, who do not pray together in the Church: and none who do not assemble in one Church shall be received in another. If any Bishop, Presbyter, or Deacon, or other who belongs to the Canon, communicate with one excommunicated, he also shall be excommunicated, as confounding the Canon of the Church.

*3. If any Presbyter, Deacon, or other that does at all belong to the Priesthood, leaving his own Parish, go away into another, and at last wholly removing, stay a long time in a strange Parish, let him not be allowed to perform the Liturgy; especially if he disobey his Bishop, when he calls him home; and if he persist, let him be finally deprived of his Liturgy, so that no room be left for his restoration: and if another Bishop receive such a one, let him be under the correction of the common Synod, as one that dissolves the Ecclesiastical Laws.

*4. If any Bishop being deposed by a Synod, or any Presbyter or Deacon, deposed by his Bishop, do perform any part of his Liturgy, he shall never have any hopes of restitution, or of having his cause heard in another Synod: all that dare communicate with such a one are cast out of the Church, especially if they had heard of the sentence passed against him.

*5. If any Presbyter, or Deacon, despising his Bishop, separate from the Church, and hold a private assembly, and fix an altar, and disobey the first and second warning of his Bishop, let him be finally deposed, and have no further remedy, and not again admitted to his honour: and if he persist in vexing and disturbing the Church, he is to be reduced by the external (that is, the Civil) Power.

*6. If any one be excommunicated by his own Bishop, let him not be received by any but his own Bishop, until there be a Synod, and he has appeared, and had a hearing, and has so prevailed upon the Synod as to have received another sentence; and let this decree concerning Laymen take place, in relation to Presbyters, Deacons, and all that are listed in the Clergy, and the same law shall take place against all that are in the Clergy.

*7. Let no Foreigner be received without pacific letters.

*8. Let not country Presbyters send canonical letters, or however only to neighbouring Bishops: but let Village-Bishops, who are of good reputation, give pacific letters.

*9. It behoves the Bishop in every province to own him that presides in the metropolis, and takes care of the whole province; because the metropolis is a place of universal concourse for all that are men of business; therefore it is decreed, that he have special honour paid him; and that the other Bishops do nothing extraordinary, or those things only which concern every Parish, and the places subject to it, without him; according to the ancient Canon which was in force (in the age of) our fathers. Let every Bishop have power over his own Parish, so as to administer and make provision for the whole country subject to his city, with that piety that concerns every one, to ordain Presbyters and Deacons, and determine every thing with judgment; but let him do nothing else with the Bishop of the metropolis, nor he without consent of the rest.

*10. The Synod decrees, that though Village-Bishops have received Episcopal Ordination, yet they keep within their bounds, and administer the affairs of the Churches subject to them, and be content with the care and management of them, and ordain Readers, and Sub-Deacons, and Exorcists; and content themselves with the power of promoting men to these offices, and do not dare to ordain a Presbyter or Deacon, without the Bishop of the city to which they

themselves, and their districts, are subject; and if any one dare to transgress what has now been determined, he shall be deprived of the honour which he has. A Village-Bishop is made by the Bishop of the city to which he is subject.

*11. If any Bishop, Presbyter, or person that at all belongs to the Canon, go to the Emperor, without the consent and letters of the Bishops of the province, and especially of the Metropolitan, he shall not only be abdicated, and ejected from the Communion, but also from the dignity which he has, as presuming to trouble the ears of the Emperor, beloved by God, contrary to the law of the Church: but if necessary business require him to go to the Emperor, he is to do it with the advice and consent of the Metropolitan of the province, and the (Bishops) of the same, and to be conducted by their letters.

12. If any Presbyter or Deacon, being deposed by his Bishop, or any Bishop being deposed by the Synod, do presume to trouble the Emperor's ears; it is fit that he be referred to a greater Synod of Bishops, and to allege what he thinks reasonable in his own behalf before those Bishops, and to abide by the examination and decision made by them: but if despising them, he trouble the Emperor, he shall be treated as one who deserves no pardon, nor be allowed another hearing, nor have any hopes of restitution for the future.

*13. Let no Bishop go from one province to another, to ordain men in the Churches to the dignity of the Liturgy, though he have others with him, except he be invited by the letters of the Metropolitan, and the Bishops that are with him, into whose province he goes. But if he go disorderly to ordain men, and to regulate Ecclesiastical matters, which do not concern him, when nobody calls him; all is null that is done by him, and he is to suffer proper punishment for his irregularity, and unreasonable enterprize, as being deposed forthwith by the Holy Synod.

*14. If any Bishop, upon an information against him, be tried by the Bishops of the province, and they happen not to agree, some pronouncing the person impleaded innocent, and others pronouncing him guilty; to remove all dispute, the Holy Synod decrees, that the Metropolitan call others from some neighbouring province to determine the controversy, and to end the dispute, by confirming what is resolved upon, together with those of the province.

*15. If any Bishop, upon an accusation preferred against him, be condemned by all the Bishops of the province unanimously, he shall not have his cause heard over again by others; but the unanimous sentence of the provincial Bishops shall stand.

*16. If any Bishop, without a See, throw himself into a vacant Church, and usurp the throne, without a full Synod, he shall be

ejected, though the people, whom he usurps, have chosen him; that is, a full Synod, in which the Metropolitan is present.

*17. If any one being ordained Bishop, and decreed to preside over a people, accept not Liturgy, and will not be persuaded to go to the Church committed to him, let him be excommunicated until he be compelled to accept it, or until a full Synod of the provincial Bishops have made some decision concerning it.

*18. If any Bishop go not to the Parish to which he is ordained, not through any fault of his own, but either by reason of the aversion of the people, or for any other cause that arises not from himself, let him partake of the honour and Liturgy (of a Bishop), without disturbing the affairs of the Church where he assembles; and he is to expect what a full provincial Synod will determine, when it gives sentence in the case.

*19. Let not a Bishop be ordained without a Synod, and the presence of the Metropolitan, who is to call all his brethren in the Liturgy to the metropolis by letter; and it is best that all meet; but if this be not practicable, yet a majority at least ought to be present, or to give their consent by letter, and then let the Ordination be performed with the presence or suffrage of the majority: but if they proceed contrary to the decrees, let the Ordination be of no force: but if some contradict, out of an affectation of dispute, let the majority of voices prevail.

20. For the occasions of the Church, and the decision of controversies, it is decreed, that Synods of Bishops in every province do meet twice in every year, once on the third week after the feast of Easter, so that the Synod may end the fourth week of Pentecost, the other on the fifteenth of October, the Metropolitan summoning the other Bishops; and that Presbyters, and Deacons, and all who suppose themselves wronged, may receive the award of the Synod. It is not lawful for any to hold Synods by themselves, without those who are entrusted with the metropolis.

21. Let not a Bishop be translated from one Parish to another, either of his own accord, or by any force from the People, or Bishops; but let him remain in the Church to which he was first called, and not be translated from it, according to a former decree publicly passed concerning this matter.

*22. Let not a Bishop go into another city, which belongs not to his jurisdiction, to ordain any man, or to constitute a Presbyter, or Deacon, for places subject to another Bishop, unless it be with the consent of the proper Bishop of the place: and if any one presume to do this, the ordination shall be null, and he himself shall be punished at the discretion of the Synod.

*23. It is not lawful for a Bishop to appoint his own successor, though he be at the point of death: if anything of this sort be done, let such provision be null; but let the constitution of the Church be observed, viz. that a Bishop be made no otherwise than in a Synod, and by the judgment of the Bishops, who have power to promote a deserving man, when the former Bishop is gone to rest.

*24. It is fit that what belongs to the Church be preserved with all possible care, and good conscience, and with faith in God, the inspector and judge of all; and it ought to be administered by the judgment and authority of the Bishop, who has the whole people, and the souls united (to him), committed to his charge. Let whatever belongs to the Church be very manifest, the Presbyters and Deacons being well informed concerning it, so as to know what belongs to the Church, and to have nothing concealed from them: so that when the Bishop happens to die, what belongs to the Church being very notorious, it may not be embezzled or lost; nor what is the property of the Bishop be seized, under pretence that it belongs to the Church. For it is just and acceptable, both before God and man, that the Bishop leave what is his own to whom he pleases; and that what belongs to the Church be preserved to her; and that neither the Church receive damage, &c. as in Can. Ap. 33.

*25. Let the Bishop have power over everything that belongs to the Church, so as to administer to all that are in want, with all caution, and the fear of God; that he himself, if there be occasion, and his brethren who sojourn with him, may partake of them for their necessary wants, that they be not under straits in any respect, according to the Divine Apostle, who says, "Having food and raiment, we will be content therewith." But if he be not content with these, but pervert the Church revenue to his own profit, and do not manage the income of the Church, and rents of the farms, with the consent of the Presbyters and Deacons; but give license to his own domestics, or kindred, or brethren, or sons, so as that, by means of such men, the accounts of the Church are privately damaged, he himself shall be accountable to the provincial Synods: but if, on the other side, the Bishop, or the Presbyters with him, be defamed, as making what belongs to the Church their own, [whether it (arise) from the farms, or any other Ecclesiastical means] so as that the poor are oppressed, and so false accusations and infamy be thrown upon the word, and those who administer it, let them be subject to correction, a Holy Synod determining what is reasonable.

LAODICÆAN CANONS.

These Canons were made by the Bishops of Phrygia Pacatiana, and the neighbouring provinces met, A.D. 367, at Laodicea, upon the river Lycus, for the reviving of Ecclesiastical Discipline. The papists would have it that this Synod was held before that of Nice.

*1. It is fit, according to the Ecclesiastical Canon, that they who are fairly and lawfully married a second time, and that had not been guilty of private cohabitation beforehand, after having passed a short time in fasting and prayer, be by indulgence allowed the Communion.

*2. Those who have offended in several particulars, for the sake of the divine mercy and goodness, are to be brought to Communion, if by constant prayer, confession, and repentance, they are perfectly converted from their sins, a certain time of penance being given them, according to the quality of their offence.

*3. One lately enlightened ought not to be promoted to the Sacerdotal Order.

*4. That they who belong to the Priesthood ought not lend upon usury, nor to take it; and (particularly) not that of one half of the principal.

*5. That elections ought not to be made in the presence of the hearers.

*6. That Heretics, while they remain so, ought not to be permitted to enter into the House of God.

*7. That they who are converted from being Catechumens, or Communicants among the Novatians, Photinians, Quartodecimans, are not to be received till they anathematize all heresy, especially that in which they have been engaged: and they who were called Communicants with them, having learned the Creeds, and having been anointed with the Crism, may partake of the Holy Mysteries.

*8. They that turn from the heresy of the Phrygians are with great care to be treated as Catechumens, and then baptized by the Bishops and Presbyters, though they were reputed Clergymen, and were of the first rank among them.

*9. They of the Church must not go to the cœmeteries or martyries of Heretics to pray, or be cured; but if they do, must for awhile, if they be Communicants, be deprived of the Communion; but upon their repenting, and confessing that they have sinned, they are to be received.

*10. That they of the Church are not to marry their children promiscuously to Heretics.

*11. That Priestesses, or Women Presidents, are not to be constituted in the Church.

*12. That such Bishops ought to be constituted in their Ecclesiastical Government by the discretion of the Metropolitans, and the neighbouring Bishops, as have been for a long time tried in relation to their faith, and the dispensation of the sincere word.

*13. That the multitude be not permitted to choose them who are to be ordained to the Priesthood (ἱερατεῖον).

*14. That the holy (mysteries) be not carried into other Parishes on the feast of Easter, by way of eulogies.

*15. None ought to sing in the Church but canonical Singers, that go into the ambon, and sing by book.

*16. That the Gospels, with the other Scriptures, ought to be read on the Sabbath-day.

*17. That the Psalms must not be sung one immediately after another, but a Lesson be read after every Psalm.

*18. That the same Liturgy of Prayers be used both at nones and vespers.

*19. That after the Bishop's sermon, the prayers be solemnly made over the Catechumens; and when they are gone, over the penitents; and when they have been under the (Bishop's) hand, and are retired, then that the three prayers be made over the Communicants; that the first be done with silence, the second and third by way of response: that after the Presbyters have given peace to the Bishop, that then the Laymen give peace; and that then the holy oblation be solemnly made, those only who belong to the Priesthood communicating in the apartment where the Altar stands.

*20. That a Deacon ought not to sit down in presence of a Priest, till he bids him; and that the Deacon have the same respect from the Minister, and all the Clerks.

*21. That Ministers have no place in the Deacon's apartment, nor touch the sacred vessels.

*22. That the Minister ought not wear an orarium, nor to leave the doors.

*23. That Readers and Singers ought not to wear the orarium, and so to read, or sing.

24. That none who belongs to the Priesthood, from a Presbyter to a Deacon, and so downward, of the Ecclesiastical Order, even to Ministers, Readers, Exorcists, Ostiaries, or of the rank of Ascetics, go into a public-house.

*25. That a minister ought not to give the bread, or bless the cup. (It seems evident that to bless signifies no more in this place than to give or distribute.)

*26. That none must perform the office of Exorcist, either in the Church or private houses, but they who are promoted to that office by the Bishop.

*27. That neither those of the Priesthood, nor the Clergy, nor of the Laity, ought, when they are invited to love-feasts, to carry away their shares, because by this means reproach is thrown upon the priestly order.

*28. That love-feasts must not be held in Churches, nor meals, and beds, (for guests to lie down upon) be made in the house of God.

*29. That Christians must not Judaize and rest on the sabbath-day, but work on that very day; and give the preference to the Lord's-day, by resting as Christians, if they can: but if they are found to Judaize, let them be anathema from Christ.

*30. That neither those of the Priesthood, nor of the Clergy, nor an Ascetic, nor Christian Layman, shall wash in the bath together with women; for this is a principal (occasion of) condemnation amongst the heathen.

*31. That we ought not to make matches, or give our sons and daughters to every Heretic; but rather to accept of them, if they will promise to become Christians.

32. That the eulogies of Heretics ought not to be received; for they are rather alogies, that is, nonsensical things, than eulogies, that is, blessings.

*33. That one ought not to pray with a Schismatic or Heretic.

*34. That men ought not to leave the martyrs of Christ, and go to false, that is, heretical martyrs; for they are far from God: let them who go away after them be anathema.

*35. That Christians must not leave the Church of God to go and invocate angels, or make forbidden assemblies: if there be any that are found to spend their time in this secret idolatry, let them be anathema; because he hath left the Lord Jesus Christ the Son of God, and is become a proselyte to idolatry.

*36. That they of the Priesthood and Clergy must not be magicians, enchanters, mathematicians, or astrologers, or make charms which are snares to their souls; and that they who wear charms be cast out of the Church.

*37. That doles or presents of meat ought not to be accepted, if sent from the Jewish feasts; and that men ought not to feast with them.

*38. That Christians ought not to accept unleavened bread from the Jews; nor to partake of their impiety.

*39. That Christians ought not to feast with Heathens, or to partake of their atheism.

*40. That a Bishop being called to a Synod, must not be guilty

of contempt, but come his way, and teach, or learn for the reformation of the Church, and others; but if such a one be guilty of contempt, he shall be looked upon to have condemned himself, unless he be detained by some bodily infirmity.

*41. That a Clergyman ought not to travel without his Bishop's leave.

*42. Nor without canonical letters.

*43. That the Minister must not leave the door, and take even a short time for prayer.

*44. That no woman enter into the apartment where the altar stands.

*45. That after the second week in Lent none ought to be received, in order to be enlightened.

*46. That they who are to be enlightened ought perfectly to learn the Creed, and rehearse it to the Bishop or Presbyters on Maundy-Thursday.

*47. That they who have received Baptism while they were sick, and afterwards recover, must learn the Creed; and be made sensible that they have been vouchsafed the divine grace.

*48. That they who are baptized must be anointed with the super-celestial Chrism, in Confirmation, and be made partakers of the kingdom of God.

*49. That bread ought not to be offered during Lent, save on the sabbath-day and Lord's-day.

*50. That fast must not be broken on Maundy-Thursday, and the whole Lent (by this means) be dishonoured; but the whole Lent must be fasted, by eating only dry meats.

*51. The nativities of the martyrs ought not to be celebrated in Lent; but a commemoration of them is to be made on sabbath-days and Lord's-days.

*52. That weddings and birth-days ought not to be celebrated in Lent.

*53. That Christians ought not to use wanton dancings when they go to weddings; but modestly to dine and sup as becomes Christians.

*54. That they of the Priesthood and Clergy ought not to gaze on fine shows at weddings or other feasts; but before the masquerades enter, to rise up and retreat.

*55. That they of the Priesthood and Clergy, or even Laity, ought not to club together for great eating and drinking bouts.

*56. That Presbyters ought not to enter into the bema and take their places before the Bishop (comes); but to enter with the Bishop, unless he be sick, or from home.

*57. That no more village-bishops be ordained, but visitors itinerant; that they who have formerly been ordained, and the Presbyters, do nothing without the Bishop's consent.

*58. That Bishops and Presbyters ought not to make the oblation in private houses.

*59. That psalms composed by private men, or uncanonical books, ought not to be read in the Church; but only the canonical books of the Old and New Testament. What books of the Old Testament must be read: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus the son of Nave, Judges, Ruth, Esther, 4 Books of Kings, 2 of Paralipomena, 2 of Esdras, the Book of 150 Psalms, Proverbs, Ecclesiastes, Canticles, Job, 12 Prophets, Isaiah, Jeremiah, and Baruk's Lamentations, and Epistles, Ezekiel, Daniel. Of the New: 4 Gospels, Acts of the Apostles, 7 Catholic Epistles, 14 of St Paul, (which are recited here as in our Church).

THE CONSTANTINOPOLITAN CANONS.

These Canons were made by 150 Bishops, assembled at the General Council of Constantinople, A.D. 381 and 382, against Macedonius the heretical Bishop of that city, who denied the divinity of the Holy Ghost. They likewise deposed Maximus, who had been made Bishop of Constantinople in Macedonius's stead, and confirmed Gregory Nazianzen in his room; but Gregory observing the heats occasioned by this means, voluntarily abdicated the see, and Nectarius succeeded.

*1. The holy fathers met together at Constantinople have determined, that the Creed of the 318 Bishops assembled at Nice be not abolished, but remain firm; and that every heresy be anathematized, especially that of the Eunomians and Eudoxians, the Semi-Arians or Pneumato-machi, those of the Sabellians, Marcellians, Photinians, Apollinarians.

*2. Let not Bishops go out of their diocese to churches out of their bounds; but let the Bishop of Alexandria, according to the Canon, administer the affairs of Egypt, and the Bishops of the East the affairs of the East only, with a salvo to the ancient privileges of the Church of Antioch, mentioned in the Nicene Canons. Let the Bishops of the Asian diocese administer the Asian affairs only, and they of Pontus the Pontic, and they of Thrace the Thracian: and let not Bishops go out of their dioceses to Ordination, or any administra-

tions, unless they be invited. And by the aforesaid Canon, concerning dioceses being observed, it is evident that the provincial Synod will have the management of every province, as was decreed at Nice. The Churches amongst the barbarians must be governed according to the customs which prevailed with their ancestors.

*3. That the Bishop of Constantinople have the prerogative of honour next after the Bishop of Rome: for Constantinople is new Rome.

*4. As to Maximus the Cynic, and the disorders occasioned by his means at Constantinople; (it is agreed) that he neither was nor is a Bishop, nor they who have been ordained by him (allowed) to remain in any degree of the Clergy whatsoever; all that has been done to him, or by him, being actually nulled.

*5. As to what concerns the tome of the Western Bishops, we receive also those at Antioch, who acknowledge the one Deity of Father, Son, and Holy Ghost.

*6. Because many do maliciously, and by subornation contrive informations against the orthodox Bishops who govern the Churches, with a design to confound and subvert ecclesiastical order, and endeavouring nothing else but to sully the reputation of Presbyters, and to raise disturbances among peaceable people: for this reason the holy Synod of Bishops met at Constantinople hath decreed, that informers be not admitted without examination, and that neither all be allowed to make information against them who govern the Churches, nor all excluded; but if any one bring a private or personal accusation against a Bishop, as having been oppressed or injured by him, no regard shall be had of the person or religion of him who brings the accusation; for it is fit that the conscience of a Bishop should be clear in every respect, and that he who says he is wronged should have justice done to him, of what religion soever he be: but if an ecclesiastical crime be objected against the Bishop, then the person of him who brings the accusation shall be considered; that so, in the first place, Heretics may not prefer informations concerning ecclesiastical matters against orthodox Bishops (we call them Heretics, who have formerly been abdicated by the Church, and afterwards anathematized by us, and further, them who pretend to confess the sound faith, but have made a schism, and gathered congregations in opposition to the canonical Bishops,) and likewise that they who are either of the Clergy, or of the rank of Laymen, who for certain crimes stand condemned, ejected, or excommunicated by the Church, who may not accuse a bishop till they are cleared from the crimes charged upon them: and that likewise they who are themselves accused beforehand, be not allowed to accuse a Bishop or Clergyman, till they have proved

themselves to be innocent of the crimes objected against them. But if there are any who are neither heretics, nor excommunicated, nor condemned, nor beforehand accused for any crimes, do say that they have informations of an ecclesiastical nature against the Bishop; the holy synod commands the information to be first preferred before all the provincial Bishops, and before them to prove the accusations preferred against the Bishop: and if they be not sufficient to make a decision concerning the informations made against the Bishop, then that they go to the greater Synod of the Bishops of this diocese, summoned together for this cause; and let not the informers be permitted to produce their allegations, till they have obliged themselves in writing to some penalty equal (to what the Bishop, in case he be convicted, shall incur), if it be made appear that the information against the Bishop was false and feigned. But if any one dare trouble the emperor's ears, or the temporal judicatures, or a General Council, neglecting the Bishops of the diocese, he shall by no means be allowed to give information, as being one that throws contempt and reproach upon the Canons, and subverts the ecclesiastical order.

*7. Those who from being Heretics betake themselves to orthodoxy, and to the remnant of the saved, we receive according to the method and custom here subjoined, viz. Arians, Macedonians, Sabbathians, and Novatians, who call themselves Puritans, and Continents, and Quartodecimans, or Tetradites, and Apollinarians; if they give in a written renunciation of their errors, and anathematize every heresy contrary to the sentiments of the Catholic Apostolic Church, by sealing them with the sacred unction on the forehead and eyes, and nose, and mouth, and ears, and saying, The seal of the gift of the Holy Spirit. The Eunomians, who are baptized only with one immersion; the Montanists, or Phrygians and Sabellians, who assert the Father and Son to be the same, and use other pernicious practices, and all other Heretics; (for there are very many of them, especially such as come from the country of the Galatians). All these, when they are willing to betake themselves to orthodoxy, we receive as we do Pagans, viz. the first day as Christians, the second as Catechumens, the third day we exorcise them, by blowing thrice into their face and ears, and catechize them, and make them continue a good while in the church, and hear the scriptures, and afterwards we baptize them.

THE EPHESINE CANONS,

MADE in a Synod of about 200 Bishops assembled at Ephesus, A.D. 431, for the condemnation of Nestorius, Bishop of Constantinople. (See Lect. on Ecc. Hist. p. 126.)

*1. Because it is fit that they who are absent from the holy Synod, upon the account of some ecclesiastical or bodily impediment, should not be ignorant of the regulations there made; we notify to your holiness and charity, that if any Metropolitan making a defection from this great and general Council, have, or shall join himself to the Apostatical Synod, or is, or shall be of Cælestius's opinion, he is deprived of all ecclesiastical communion by the Synod, and cannot exercise his office, so as to act against the Bishops of his province; but shall be liable to be deposed from the dignity of a Bishop by them, and the neighbouring Metropolitans, who are orthodox in their sentiments.

*2. If any provincial Bishops have made a defection to the Apostatical Synod, or have attempted so to do, after they had subscribed to the deposition of Nestorius, that they be deposed from their Priesthood and dignity, according to the decree of the holy Synod.

*3. We pronounce it just, that if any of the Clergymen that are in every city or country have been prohibited the exercise of their sacred function by Nestorius, for being orthodox, they be restored to their proper dignity; and we wholly forbid the orthodox Clergy to submit to the apostatizing Bishops in any respect.

*4. But if any Clergymen have apostatized, and dared to maintain the sentiments of Nestorius and Cælestius, either in private or public, it is by the holy Synod thought just that they be deposed.

*5. They have also pronounced it just, that whoever have been condemned by the Synod or their own Bishops for their unreasonable practices, and to whom Nestorius, and they in his sentiments, have restored, or attempted to restore the Communion, and (their) dignity, contrary to the Canon, and according to his promiscuous admission of all without distinction, be not by this means at all relieved, but remain deposed notwithstanding.

*6. Likewise, if any are willing in any respect to annul what has been decreed in every particular in the holy Synod at Ephesus, the holy Synod has determined that they be wholly removed from their dignity if they are Bishops or Clergymen; excommunicated if Laymen.

*7. When these things had been read, the holy Synod decreed, that it should be unlawful for any man to propose, or subscribe, or

make any other Creed, but what had been resolved upon by the holy fathers assembled at Nice, with the Holy Ghost. And that they who dare to compose another Creed, or to introduce it, or offer it to them who are disposed to be converted to the knowledge of the truth from Heathenism, or Judaism, or any heresy whatsoever; that these, if they are Bishops, be deposd from the Episcopate; if Clergymen, from the Clergy; if Laymen, that they be anathematized. In like manner, if any be caught maintaining or teaching what is contained in the Explication introduced by Charisius the Presbyter, concerning the Incarnation of the only-begotten Son of God, or the filthy and perverse sentiments of Nestorius, which are hereunto annexed, whether they be Bishops or Clergymen, let them lie under the sentence of the holy General Synod, that is to say, that the Bishop be removed and deposed from his Episcopate, and that the Clergyman be degraded from the Clergy; but if any be a Layman, let him be anathematized, as is before said.

*8. Our fellow Bishop Reginus most beloved by God, and Zeno and Euagrius, most religious Bishops of the province of the Cypriots, with him, have publicly declared an innovation, contrary to the ecclesiastical laws, and the Canons of the holy fathers, and which touches the liberty of all. Since then common diseases do require the strongest remedies, as bringing greater damage, and especially since the Bishop of Antioch has not so much as ancient custom to plead for performing ordinations in Cyprus, as those most religious men who have made their entry into the holy Synod have informed us, both by writing and by word of mouth; (therefore) they who preside over the Churches in Cyprus shall retain their inviolable and unimpeachable (right) according to the Canons of the holy fathers, and ancient custom, viz. that the most religious Bishops do by themselves perform the ordinations: and the very same shall be observed everywhere in other dioceses and provinces: so that none of the Bishops most beloved by God do assume any other province, that is not, or was not formerly, and from the beginning subject to him, or those who were his predecessors. But if any one have assumed, or reduced under his power (any Church,) that he be forced to restore it; that so the Canons of the fathers be not transgressed, nor the secular fastus be introduced under the mask of the Sacred function; and that we may not by degrees secretly lose that liberty which our Lord Jesus Christ the Redeemer of all men hath given us by his own blood. The holy General Synod hath therefore decreed, that the rights of every province, formerly, and from the beginning belonging to it, be preserved clear and inviolable, and that ancient custom prevail: every Metropolitan having power to take copies of the things now transacted for his

own security. But if any one introduce a regulation contrary to the present determination, the holy General Synod decrees that it be of no force.

THE CHALCEDONIAN CANONS.

Eutyches, Presbyter and Archimandrite, i.e. Abbot at Constantinople, in the heat of dispute, and by the violence of a contradicting spirit, while he opposed Nestorius, was so far transported as to assert that there was but one nature in Christ, and that the humanity was absorbed in the divinity, and that his flesh was not consubstantial, or of the same substance with ours: when he persisted in these errors, a Synod was assembled against him (A.D. 451) at Chalcedon, at which the ancients say there were 600 Bishops, though there are not so many subscribers; but it is the common opinion of learned men, that subscriptions are not much to be depended upon. Eutyches his errors were here condemned, and 30 Canons composed, in the first of which the code of the universal Church is confirmed.

*1. We pronounce it to be fit and just that the Canons of the holy fathers, made in every Synod to this present time, be in full force.

*2. If any Bishop ordain for money, and make a market of the unvendible grace, and perform the ordination of a Bishop, Village-Bishop, Presbyter, Deacon, or of any one listed in the Clergy, for gain; or promote an Œconomus, Ecdicus, or Paramonarius, or any one who belongs to the Canon, for money, or for the sake of filthy lucre; let him who is convicted to have enterprized such a thing, do it at the peril of his dignity: and let him that is ordained be never the better for the ordination; or (he that is promoted,) for his preferment which he purchased; but let him be turned out from his dignity, or his office, which he got by his money. And if any one do appear to have been a transactor in such filthy, unlawful bargains, let him also, if he be a Clergyman, be degraded from his dignity; but if a Layman or Monk, let him be excommunicated.

*3. It is come to the (knowledge of the) Synod, that some of those who had been listed in the Clergy, do, for filthy lucre's sake, hire other men's estates, and undertake to negotiate secular affairs, neglecting the divine Liturgy, and betaking themselves to the families of secular men, and undertaking the management of their estates, out of love of money; therefore the holy and great Synod decrees, that no

Bishop, Clergyman, or Monk, do take to farm any estate or office, or involve himself in secular cares, except he be unavoidably called by the law to the guardianship of minors, or that the Bishop permit him to take care of the affairs of the Church, of the widow and fatherless that are unprovided for, and such as want the assistance of the Church, for the fear of God. If any one presume to transgress these determinations for the future, let him be liable to ecclesiastical censures.

*4. Let them who sincerely and in earnest enter into the monastic life, be honoured: but whereas some who use the monk's habit do disturb the affairs of the Church and civil government, running up and down, nay, and undertaking to build themselves monasteries even in cities; it is decreed, that no one shall found a monastery, or oratory, without the leave of the Bishop of the city; and that Monks in every city and country be subject to the Bishop, and give themselves to quietness, fasting, and prayer only, continuing in the places where they are appointed, without intruding or meddling in ecclesiastical or secular business, nor leaving their own monasteries, except the Bishop, for some necessary cause, permit them so to do. And that no one do receive a slave into the monasteries, to live as a Monk, without his owner's consent, we have decreed, that he who transgresseth this rule be excommunicated, that so the name of God be not blasphemed. It behoves the Bishop of the city to make proper provision for monasteries.

*5. As concerning Clergymen or Bishops that remove from one city to another; it is decreed, that the Canons made by the holy fathers be in full force.

*6. That no one be ordained either Presbyter or Deacon, or to any ecclesiastical order at all at large, but be particularly assigned, when ordained, to the Church of some city, or village, or martyry, or monastery; and the holy Synod hath determined, that the ordination of those who are ordained at large, be null, and that they may nowhere be capable of officiating, to the reproach of the ordainer.

*7. We have decreed, that neither they who have once been listed in the Clergy, nor the Monks, do take any place in the army or civil list; and that they who dare do this, and do not repent, and return to their first choice, for God's sake, are to be anathematized.

*8. Let the Clergymen who are retained in hospitals, monasteries, or martyries, be subject to the Bishop of the city, according to the tradition of the fathers, and not to please themselves, break loose from their proper Bishop. They who dare pervert this constitution, if Clergymen, let them be under the correction of the Canons; if Monks or Laymen, excommunicated.

9. If one Clergyman have a controversy with another, let him not leave his own Bishop, and make application to secular judicatures; but first lay open his cause before his own bishop, or let it be tried by referees chosen by each party, with the consent of the Bishop. Let him that does otherwise be liable to a canonical censure. If a Clergyman have a complaint against his own, or another Bishop, let it be determined by a provincial Synod: but if a Bishop or Clergyman have a dispute with his Metropolitan, let him apply himself to the Exarch of the diocese, or to the throne of Constantinople, and let it be tried by him.

*10. It is not lawful for a Clergyman at the same time to have his name listed in the catalogue of the Churches of two cities, that is, in the Church where he was first ordained, and in that to which he has fled, as being a greater Church, out of a desire of vain glory: they who do this are to be restored to their own Church in which they were first ordained, and there perform their Liturgy. If any one have been translated from one Church to another, he shall receive nothing from the first Church, or the hospitals or martyries subject to it. The holy Synod has determined, that they who dare do this, after the decree of this general great Synod, shall be degraded from their dignity.

*11. We decree, that they who are necessitous, and want relief, be allowed to travel with pacific ecclesiastic letters only, and not commendatory; for letters commendatory are only for suspected persons.

*12. It is come to our knowledge, that some, by making application to the (civil) powers, have, by pragmatics, contrary to the ecclesiastical laws, divided one province into two; so that by this means there are two Metropolitans in one province: therefore the holy Synod has decreed, that nothing of this sort be enterprized by any Bishop for the future; for that he who undertakes it, must be degraded from his dignity; and whatever cities have been already, by the letters of the emperor, dignified with the name of a metropolis, let them enjoy the title only; as likewise the Bishop who administers the Church there; the just rights being preserved for the true Metropolitan.

*13. Foreign and unknown Clergymen shall by no means be admitted to officiate at all in any other place, without letters commendatory from their own Bishop.

*14. Because in some provinces it is allowed to Readers and Singers to marry; the holy Synod has decreed, that it is not lawful for any of them to take heterodox wives; and that they who have had children by such wives, bring them over to the communion of the Church, if they have before this been baptized by Heretics; if they

have not been baptized, that they do not permit them to be baptized by Heretics hereafter; nor marry them to Heretic, Jew, or Gentile, unless the Heretic person who is to be married to the orthodox promise to come over to the Catholic Church. If any one transgress this decree of the holy Synod, let him be laid under canonical censures.

*15. Let not a woman be ordained Deaconess before she be forty, and that with strict examination; and if, after she have received imposition of hands, and continued some time in her liturgy, she marry, and so reproach the divine grace, let both her, and he to whom she is coupled, be anathematized.

*16. That a virgin that has dedicated herself to God, or a Monk, may not marry; but if they be discovered to have so done, let them be excommunicated: but we decree that the Bishop of the place have power of indulgence in such cases.

*17. That (such) parishes as are in the country or villages remain undisputed to those Bishops who have held them for the space of thirty years, and especially if they have held and ruled them for thirty years without violence; but if within thirty years there be or have been any dispute, it is allowed to them who complain that they are aggrieved, to make application to the provincial Synod; or if any one be wronged by his Metropolitan, let his cause be tried by the Exarch of the diocese, or the throne of Constantinople, as is aforesaid. If any city be new-built by the emperor, the ordering of the parishes shall be according to the civil pattern.

*18. The crime of conspiracy and confederacy is forbid by the civil laws, much more ought it to be forbid in the Church of God: therefore if any Clergymen or Monks are discovered to make conspiracies, or confederacies, or brewing plots against their Bishops and fellow Clergymen, let them be degraded from their dignity.

*19. We are given to understand that Canonical Synods of Bishops, in their provinces, are not holden; and that, by this means, many ecclesiastical affairs, wanting reformation, are neglected: therefore the holy Synod decrees, that according to the Canons of the fathers, Bishops meet in every province twice a year, where the Metropolitan pleases, to rectify all emergencies; and that the Bishops who do not meet, if they be at home in their own cities, and enjoy their health, and not under any unavoidable and necessary impediment, be reprehended in a brotherly manner.

*20. That it is not lawful for Clergymen who officiate in (one) Church, to be entered into the list of the Church of another city, as we have already decreed; but to adhere to that Church in which they at first began to perform their Liturgy, excepting such, as being by force driven from their own country, have removed to another Church.

But if any Bishop after this decree receive a Clergyman that belongs to another Bishop, the received and the receiver are excommunicated, till the Clergyman return to his Church from which he removed.

*21. That Clergymen or Laymen be not admitted promiscuously, and without enquiry, to accuse Bishops or Clergymen, till their own reputation has been examined.

*22. Clergymen, upon the death of their Bishop, must not seize what belongs to him, (and the same is prohibited to their successors) at the peril of being degraded from their dignity.

*23. The holy Synod is given to understand that some Clergymen and Monks, without being authorized by the Bishop, and sometimes excommunicated by him, betake themselves to the imperial city of Constantinople, and make a long stay there, creating disturbances and seditions in the ecclesiastical state, and subvert the families of some: therefore the holy Synod has decreed, that such be first admonished by the Defensor of the most holy Church of Constantinople to get them gone out of the imperial city: but if they impudently continue these practices, that they be by force ejected by the Defensor, and betake themselves to their own homes.

*24. That monasteries having been once consecrated by the consent of the Bishop, do always remain monasteries, and that what belongs to them be duly preserved, and that they be not converted to secular dwellings: that they who permit it be liable to canonical censures.

*25. Whereas some Metropolitans, as we have been informed, neglect the flocks committed to them, and defer the ordinations of Bishops; the holy Synod has decreed, that they perform them within three months, except some invincible necessity require that the time be lengthened; and if this be not done, that they be laid under canonical censures, and that the mesne profits of the widow Church be secured by the Œconomus of that Church.

*26. Whereas some Bishops, as we have been informed, manage their estate without an Œconomus; the holy Synod decrees that every Church that has a Bishop, have an Œconomus out of its own Clergy, to manage the ecclesiastical estate at the direction of the Bishop, that so the Œconomy of the Church be well attested, and that the estate of the Church be not squandered, nor the Priesthood reproached. He that does not comply, let him be obnoxious to the divine Canons.

*27. The holy Synod has decreed, that they who take women by force, under pretence of marriage, and their accomplices and abettors, be degraded from their dignity, if Clergymen; anathematized if Laymen.

*28. We, following in all respects the decrees of the fathers, and recognizing the Canon of the 150 Bishops, most beloved of God, which has now been read, decree and vote the same things concerning the privileges of the most holy Church of Constantinople, which is new Rome: for the fathers have with good reason granted (these) privileges to the throne of old Rome, on account of her being the imperial city; and the 150 Bishops most beloved of God, acting with the same view, have given the like privileges to the most holy throne of new Rome: rightly judging, that the city which is the seat of empire, and of a senate, and is equal to the old imperial Rome in other privileges, should be also honoured as she is in ecclesiastical concerns, as being the second and next after her; and that the Metropolitans not only of the Pontic, Asian, and Thracian dioceses be ordained by the most holy throne of Constantinople; but even the Bishops of the said dioceses which lie among the barbarians; the Metropolitans of the said dioceses ordaining (the other) Bishops subject to them, and the Archbishop of Constantinople ordaining the said Metropolitans, after the elections have been first made according to custom, and reported to him.

*29. It is sacrilege to degrade Bishops into the order of Presbyters. If for any just cause they are removed from the episcopal function, they deserve not the Character of Presbyters: if without any crime they are depressed to a lower degree, they shall be restored to their dignity. Anatolius, the most religious Archbishop of Constantinople, said, If those that are said to have been removed from the episcopal dignity into the order of Presbyters, are punished for any reasonable causes, they do not justly deserve the honour of Presbyters; but if without any reasonable cause they have been thrust down into an inferior degree, they justly deserve, if they are unblameable, to be restored to the dignity and sacerdotal power of the episcopate.

*30. Whereas the most religious Bishops of Egypt deferred to subscribe the epistle of the most holy Archbishop Leo for the present; not as opposing the Catholic Faith, but pretending that it is a custom in the diocese of Egypt, to do nothing of this sort without the consent and order of their Archbishop, and therefore request to be excused till a Bishop be ordained for the great city of the Alexandrians: it seems to us reasonable, and agreeable to humanity, that they be excused; they remaining in *statu quo*, in the imperial city, till an Archbishop be ordained for the great city of the Alexandrians: so that remaining in their proper state, they either give security, if it be possible, or be charged with an oath (to comply).

THE SARDICAN CANONS.

The Council of Sardica was held to settle the Arian Controversy, A.D. 347, but as the Eastern Bishops seceded from it, it was really only a Western Council. (See Lect. on Ecc. Hist. p. 114.)

*1. If any Bishop remove from a lesser city to a greater, through covetousness and an affectation of power, it seems good to all the Bishops, that such ought not to enjoy even lay-communion.

*2. If any, to palliate this, pretend letters from the people (some of whom are hired to raise sedition in the Church), as if they desired to have him for their Bishop; let such a one not be received to lay-communion, even at the point of death.

*3. It is necessary also to add this, that no Bishop go out of his own province into another where there are Bishops, unless he be invited by his brethren in that province, (that we may not seem to shut up the doors of love:) this is also to be taken care of, that if a Bishop in any province have a dispute with his brother and fellow Bishop, neither of them call Bishops to hear their cause out of another province; but if any particular Bishop think that he hath been misjudged in any cause, and conceive that his cause is good, and that he has no reason to be ashamed of it, in order to his coming to another trial, does your love think fit to honour the memory of Peter the Apostle? And that application be made to Julius, Bishop of Rome, in order to have another trial before the Bishops, that are next neighbours to that province, (if it be thought proper) and that he appoint those who are to take cognizance of the cause: but if he cannot make it appear that his cause is such as to need a review, let not what has been once determined be revoked, but remain in full force as it is.

*4. If any Bishop have been deposed by the sentence of his neighbouring Bishops, and declare that he intends to have a review of his cause; let not another be substituted in his see, till the Bishop of Rome have taken cognizance of it, and given his decision.

*5. If any Bishop have been delated, and the Bishops of that country being assembled together, have deposed him, and he make his refuge to the most blessed Bishop of Rome, as it were by way of appeal, and he be willing to hear him, and judge it fit to have his cause examined again; he shall vouchsafe to write to the Bishops that are next to that province, that they make a diligent and accurate scrutiny, and give sentence according to the merits of the cause. But if any one do yet desire to have his cause heard over again, and the Bishop of Rome approve of his request, let him send his Presbyters *à Latere:* that it be in the power of the same Bishop (Julius) (he approving and

thinking fit that it should be so) to send such as may take cognizance of the cause, together with the Bishops, they having a commission from him who sent them; and this must be resolved upon: but if he be convinced of the sufficiency of the Bishops to determine the cause, he shall act as seems best to his wisdom. The Bishops answered, we approve of what has been said.

6. If one Bishop in a province neglect to meet, and consent to the ordination of a Bishop desired by the people, let him be summoned by the letters of the Exarch of the Metropolis; but if he do not come nor send any answer, let the people have their desire. Let the Bishops of the neighbouring province be invited to the ordination of a Metropolitan. Let not a Bishop be constituted in a small city, for which one Presbyter may suffice; but let there be Bishops in cities that use to have one; and let a Bishop be allowed to populous cities.

7. That no Bishop ought to go to the court or camp, but those whom the pious emperor calls by his letters, only to redress the cause of widows or orphans, or of those who being banished, or sentenced to any other punishment for their crimes, fly to the mercy of the Church.

8. If any Bishop have occasion of making application in the camp, let him send his proper Minister.

9. Upon petition made to the Metropolitan by his Bishops, he shall send his Minister, and give him letters commendatory to the Bishops of the place where the pious emperor is administering his affairs; and if a Bishop have friends in the imperial palace, let him send his minister to procure their help. They that go to Rome ought to make our beloved brother and fellow Bishop Julius acquainted with their petitions, that unless they be immodest, he may send them to the camp with his authority.

10. If a rich man, or one educated in a (rhetoric) school, or a pleader in the Forum, be thought worthy to be made a Bishop, let him not be ordained till he have performed the ministry of a Reader, Sub-deacon, Deacon, and Presbyter, and he shall continue a pretty while in every order; for no one ought easily and of a sudden to be ordained Bishop, Presbyter, or Deacon.

11. If a strange Bishop come and make a long stay in another Bishop's city, who is one of less learning, let him not bring him into contempt by his own frequent preaching, and raise disturbance, and so get to himself another man's bishopric. Therefore let no Bishop be absent from his Church without necessity above three weeks; especially because a Layman, who does not come to Church for three Lord's-days together, is excommunicated by the constitution made by our brethren in a former Council.

12. Bishops that have great estates (whereby they may be helpful to the poor) in other parishes, may remain there three weeks, when they go to receive their rents, and hold an assembly, and make the oblation in some neighbouring Church, where a Presbyter only officiates, and not frequent a city where there is a Bishop.

13. The Bishop that knowingly receives a refugee Presbyter, Deacon, or Clerk, excommunicated by his own Bishop, shall give account of himself to the Bishops assembled in Synod.

14. If any Bishop in a sudden heat excommunicate a Presbyter, or Deacon, let recourse be had to the Metropolitan of the province, or, in his absence, to some neighbouring (Metropolitan), that the affair may be examined, and the sentence confirmed or revoked; and let not the excommunicated person put himself into Communion before such examination.

15. If a Bishop ordain one a minister that belongs to another Parish, let the ordination be void, except he have the consent of his proper Bishop; and if any have allowed themselves in this practice, they ought to be reprehended by their fellow Bishops.

16. Let the Canons made against Bishops absenting themselves from their cities be put in force against those Presbyters and Deacons of other provinces, who come and spend their time at Thessalonica.

17. If any Bishop be ejected for the catholic discipline and profession, or for defence of the truth, and being innocent, yet under execration, go to another city to avoid danger, let him not be forbid to stay there, till he can return home, or find redress for the wrong done to him.

18. It is decreed that they who were ordained by Musæus and Eutychianus, be received, they being in no fault.

19. They who have been ordained to the Clergy by our fellow Bishops, but will not now return to their Churches, shall not afterwards be admitted: Eutychianus and Musæus shall not be owned as Bishops, but received to lay-communion, if they desire it.

20. If any one act contrary to what is decreed by all, he shall be liable to be called to an account, and to lose his episcopal honour.

21. Every Bishop dwelling in the road to court shall examine every Bishop that he sees; and if he find any one invited to court, let him give him no delay; but if he go for any evil ends, let him not subscribe his letters, nor communicate with him.

A

CHRONOLOGICAL AND ALPHABETICAL LIST

OF THE

PRINCIPAL ANCIENT COUNCILS, AND THE NUMBER OF CANONS PASSED IN EACH.

	A. D.
Africanum, sub Agrippino	215
..... sub Donato	240
Africana, sub Cypriano	251—256
Agathense (Agde) in Gallia, c. 48. al. 71.	506
Alexandrinum contra Arium sub Alex.	315
..... sub Athanasio	362
Ancyranum in Galatia, Can. 26.	314
Antiochenum 1. Contra P. Samosatenum	265
..... 2.	269
..... in Encæniis, Can. 25.	341
Antissiodorense (Auxerre) in Gallia, c. 45.	578
Aquiliense in Italia (Aquileia)	381
Aquisgranense (Aix la Chapelle), capit. 82.	788
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..... 2. ..... c. 56.	451
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..... 2. sub Genethlio, c. 13.	390
..... 3. sub Aurelio, c. 50.	397
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..... 2. c. 13.	619
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Lateranense 4. sub Innocentia, c. 3.	1215
Londinense.	1078
Lucense 1. (Lugo) in Hispania.	569
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Nicænum 1. (Œcum. 1) Can. 20	325
..... 2. pro Ador. Imaginum, Can. 22	787
Quinisextum, sive Trullanum, c. 102	692
Rhegiense (Riez) in Gallia, Can. 8.	439
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..... 2. ... . c. 5	531
..... 3. ..... c. 23	589
..... 4. ..... c. 75	633
..... 5. ..... c. 9	636
..... 6. ..... c. 19	638
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Trullanum, vide Quinisextum.	692
Turonense 1. (Tours) Can. 13.	461
..... 2. .....Can. 27.	567
..... 3. sub Carolo Magno, c. 51	813
Tyrium (In Act. 9. Concil. Chalced.)	448
Valentinum Hispaniæ, Can. 16.	524
..... Galliæ, Can. 4.	374
Vasense 1. (Vaison) in Gallia, c. 10.	442
..... 2. Can. 5	529
Veneticum (Vannez) in Britt. Min. c. 16	465
Vermiense, Can. 21.	752

AN

ALPHABETICAL AND CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EARLY ECCLESIASTICAL AUTHORS.

	A. D.
Alcuin	fl. 780
Ambrose	d. 397
Arator	fl. 534
Aretas	fl. 549
Arnobius	d. 325
Athanasius	d. 373
Athenagoras	fl. 177
Augustin	d. 430
Basil the Great	d. 379
Bernard	fl.1115
Cassiodorus	d. 562
Chrysologus	d. 456
Chrysostom	d. 407
Clemens Alexandrinus	d. 218
Clemens Romanus	fl. 65—100
Codex Theodosianus	438
Cyprian	d. 258
Cyril of Alexandria	d. 444
Cyril of Jerusalem	d. 386
Dionysius of Alexandria	d. 265
Dionysius of Corinth	fl. 170
Dionysius Areopagitus	fl. 362
Ephraim	d. 379
Epiphanius	d. 403
Evagrius Schol.	fl. 594
Eusebius (Pamphili.)	d. 340
Gennadius Massil	fl. 490
Gratian	fl.1131
Gregory the Great	d. 604
..... Nazianzen	d. 390
..... Nyssen	d. 395
..... of Tours	d. 596
Hegesippus	fl. 175
Hermias	fl. 170
Hilary	d. 368
Ignatius	d. 107
Innocent I.	d. 407
Irenæus	d. 202
Isidorus Hispal.	fl. 595
..... of Pelusium	d. 449
Jerome	d. 420
Justin Martyr	d. 165
Lactantius	d. 325
Leo I. or the Great	d. 461
Mamertus	fl. 468
Micrologus	fl.1080
Minucius Felix	fl. 215
Optatus Milev.	fl. 380
Origen	fl. 254
Paulinus of Nola	d. 431
Paulus Diaconus	fl. 757
Polycarp	d. 167
Pontius Diaconus	fl. 251
Proclus	fl. 434
Procopius of Gaza	fl. 525
Ruffinus	fl. 390
Socrates	fl. 439
Sozomen	fl. 440
Symmachus	d. 514
Synesius	d. 430
Tatian	d. 176
Tertullian	d. 220
Theodorus Mops.	d. 428
Theodoret	d. 456
Theophilus Ant.	d. 181
Vigilius	fl. 480
Vincentius	d. 488

THE ANTIQUITIES AND RITUAL

OF THE

CHRISTIAN CHURCH.

PART THE SECOND.

THE RITUALS OF THE CHRISTIAN CHURCH.

Lecture I.

ON THE LITERATURE OF THE LITURGIES AND RITUALS OF THE CHRISTIAN CHURCH.

Q. MENTION some of the works of the earliest writers on the LITURGIES and RITUALS of the Western Church.

A. (1) ISIDORE OF SEVILLE (Isidorus Hispalensis), a native of Carthagena, and archbishop of Seville, during the earlier part of the seventh century (A. D. 595—636), whose works display extensive learning, and were held in great esteem by his contemporaries, wrote two books, "De Ecclesiasticis Officiis."

(2) FLACCUS ALBINUS, or ALCUIN, born at York, about A. D. 735, who, from A. D. 782 until his death, at Tours, A. D. 804, exercised great influence in the ecclesiastical affairs of Charlemagne, left a work, "De Divinis Officiis."

(3) AMALARIUS (AMALHARD), a monk of Madeloc, who became archbishop of Treves, A. D. 810, wrote four books, "De Divinis sive Ecclesiasticis Officiis," which were afterwards epitomized by William of Malmsbury.

(4) WALAFRIDUS STRABO, a German Benedictine monk, who died A. D. 849, left a work, "De Divinis Officiis, sive de exordiis et incrementis rerum Ecclesiasticarum."

(5) Rabanus Maurus, archbishop of Mentz, wrote amongst other works, A.D. 819, a treatise "De Clericorum institutione et ceremoniis Ecclesiæ libri 3."

(6) Berno, a monk of St Gall, who died A.D. 1045, composed a treatise, "De Officio Missæ, seu de rebus ad Missæ officium pertinentibus."

Q. Give a brief account of some of the commentators on the offices of the Western Church, who flourished during the twelfth and thirteenth centuries.

A. (1) There is a work supposed to have been written by Ivo, bishop of Chartres, who died A.D. 1115, entitled, "De Ecclesiasticis Observationibus, seu de Missa rite celebranda," which passes under the name of Micrologus, who flourished about the year 1080.

(2) Honorius Augustodunensis (Autun), who flourished about A.D. 1130, wrote a work entitled, "Gemma animæ, de officio Missæ, ejusque cæremoniis, in quatuor partes distributa." (Cave, Hist. Lit. p. 213.)

(3) Rupertus, Tuitensis dictus, wrote, about A.D. 1111, commentaries, "De Divinis Officiis."

(4) Beleth, about the end of the twelfth century, wrote, "Brevis explicatio Divinorum officiorum ac eorumdem rationum."

(5) Innocentius III., who died in the year 1216, wrote, "De Mysteriis Missæ libri sex."

(6) Lastly, Gulielmus Durandus, who died in 1296, composed a "Rationale Divinorum Officiorum." His works must not be confounded with the three books "de Ritibus Ecclesiæ Catholicæ," of J. Step. Duranti, who died A.D. 1589.

Q. What Liturgical works, of allowed value, have been composed by modern Roman Catholic writers?

A. Those works which are held in the greatest esteem were written by the following authors:

(1) Pamelius (James), who was born at Bruges, and died A.D. 1587, when bishop of St Omer's. He wrote two books "On the Liturgies of the Latins."

(2) Bona (John), born in Piedmont, A.D. 1609. At the age of fifteen he became a Cistercian monk, and in 1651 was elected general of his order. In the year 1669 he was made a cardinal, and died A.D. 1674. He published at Rome, in the year 1671, his well known "Rerum Liturgicarum libri duo," which explain, "with singular erudition, the several particulars that concern the Roman mass."

(3) Mabillon (Jean), who was born in 1632, and entered upon a splendid career of letters in 1667, by stimulating the literary efforts of the Benedictines of St Maur, of which order he was a distinguished member, wrote, amongst other works, a treatise "De Liturgia Gallica."

(4) Martene (Edmund), a Benedictine of the congregation of St Maur, who was born in the diocese of Langres, a man of vast learning, who died in 1739, wrote a work "On the ancient Ecclesiastical Rites, and on the Sacraments."

(5) Lambertin (Prosper), who became Pope Benedict XIV., published, in 1740, a work, "De Sacrificiis Missæ."

(6) Vert (Claude de), a learned monk of Clugni, who was born at Paris in 1645, and at his death in 1708, was prior of Abbeville, explained the "Ceremonies of the Church both literally and historically in four volumes octavo," published between A.D. 1720 and 1724.

(7) Brun (Peter Le), a French priest of the Oratory, born A.D. 1661, and died 1729, wrote in French an elaborate work on "Liturgies," in four volumes octavo, which contains a history of liturgies, prayers, and ceremonies, &c., including those of the Church of England.

(8) Muratori (Lewis Antony), who was born in the duchy of Modena, A.D. 1672, and died in 1758. He was successively keeper of the libraries of Milan and Modena, and a man of universal learning. In the year 1748 he published in two volumes folio, "Liturgia Romana Vetus, tria Sacramentaria complectens, Leoninum scilicet Gelasianum et antiquum Gregorium."

(9) Gavanti (Bartholin.), who was born at Monza, and died at Milan, A.D. 1638, wrote a "Thesaurus Sacrorum Rituum cum novis observationibus et additionibus."

(10) Zaccaria (Franc. Ant.), a learned Italian Jesuit, born at Venice, A.D. 1714, who was successively director of the library of the duchy of Modena, and of that of the Jesuits at Rome (A.D. 1768), and died in 1795, composed a "Bibliotheca Ritualis."

(11) Krazer, Lienhart, and others, have written shorter treatises on the Latin Liturgies, or communion-services; but, for the most part, they consist of extracts from the larger works already enumerated, or of such treatises as mention the subject in an incidental manner.

Q. Who are the best known modern commentators on the Offices of the Greek Church?

A. (1) Goar (James), a French Dominican monk, after spending several years amongst the Greeks, in order that he might become acquainted with their religious customs, (and who died, after becoming the general of his order, A.D. 1653,) published, in 1652, an "Εὐχολόγιον, s. Rituale Græcorum cum interpretatione Latina, glossario, et observationibus."

(2) Allatius, or Alacci, (Leo, born A.D. 1586, and died 1669), was born at Chios, but being sent into Italy at an early age, he became librarian of the Vatican, and the great advocate of the Roman see against his countrymen, whom he considered to be schismatics. He was more remarkable for his learning than his fairness or judgment. (See Dr Covel, on the Gr. Ch. p. 128.) He published several works, with annotations, on the ecclesiastical books of the Greeks.

(3) Cave (William), a native of Leicestershire, who graduated at Cambridge, M.A. 1660, and died in the year 1713, after having been appointed chaplain in ordinary to Charles II., and a canon of Windsor in 1684. Amongst his other works, published in 1688, his "Scriptorum Ecclesiasticorum Historia Literaria, or Literary History of

Ecclesiastical Writers," in two volumes folio, and annexed to it a dissertation, "de libris et Officiis Ecclesiasticis Græcorum."

(4) RENAUDOT (Eusebius), a learned French Jesuit, who died A.D. 1720, printed, in 1716, a collection of ancient Greek and Oriental Liturgies, in two volumes 4to.

(5) ASSEMANN (Joseph Simon), a member of a learned Maronite family, (originally of Mount Lebanon, who was born in Syria, A.D. 1687, and died in 1768), after having been educated at Rome, and having, at the command of Pope Clement XI., travelled through the Eastern Countries to collect information relating to their Churches, published, in four volumes folio, (A.D. 1719—28), a catalogue of, and extracts from, his manuscripts.

(6) HABERT, RICOARD, and other writers, have also illustrated different parts of the Divine Offices of the Greeks.

Q. What foreign Protestant authors have written on the ancient formularies of the Church?

A. Amongst others, SCHMIDT (John Andrew), a Lutheran divine, born at Worms, A.D. 1652, wrote a treatise "De insignioribus Veterum Christianorum formulis," A.D. 1696. PFAFF (Christopher Matthew), born at Stuttgard, A.D. 1686, and who died in 1760, after having been Professor of Divinity, and Chancellor of the University of Tubingen, wrote a work entitled "Institutiones Histor. Eccles. juxta ordinem seculor. brevissimo penicillo deliniatæ."

Two other works are also usually mentioned in this list: JOACHINI HILDEBRANDI Rituale Eucharisticum Veteris Ecclesiæ publicis Lectionibus olim dicatum, et nunc iisdem denuo destinatum, a J. Andrea Schmidio. Helmst. 1717; and Jo. FREDERICI Liturgia Vetus et Nova, sive collatio rituum Liturgicorum Ecclesiæ Christ. priscæ et hodiernæ, cum præfat. Jo. Phil. Slevogtii. Jenæ, 1705.

Q. Quote the substance of Palmer's account of the progress of the literature of Liturgies or Communion-Services.

A. "It was not until the middle of the seventeenth century that light was thrown on the Greek Liturgies by Goar, in his edition of the Euchologium; and although that work is far from perfect, no one has since enlarged the sphere of its information, or corrected it errors. In this century also, Thomasius published (Rom. 1680, 4to) the ancient Roman Sacramentary of Gelasius. Pamelius, in the preceding century, had edited that of Gregory, which was now illustrated with learned notes by Mènard (*Nicolas Hugo*, a Benedictine of St Maur, born at Paris in 1547, and died in 1644. He published his notes on the Sacramentary of Gregory, at Paris, in 1642, 4to.) In the eighteenth century the Roman Sacramentary of Leo was discovered. And not long before, the writings of Gavanti, Bona, Le Brun, Martene, and Muratori, gave much information relative to the Roman Liturgy. Towards the end of the seventeenth century, the ancient Gallican Liturgy was rescued from oblivion by Bona, Thomasius, and Mabillon. In the early part of the eighteenth, Renaudot first gave to the world much satisfactory information relative to the Liturgies of Alexandria and Antioch, which had been hitherto almost entirely unknown." (Dissertation on Primitive Liturgies, p. 4.)

Q. Arrange in Alphabetical and Chronological order the names of some of the principal commentators on the book of Common Prayer of the Church of England, and give the titles of their works?

A. Authors.	Titles of their Works.
1. Bennet, Thomas, D.D., born at Salisbury A.D. 1673; Fellow of St John's College, Cambridge, in 1694; afterwards Rector of St James's, Colchester; and died in 1728.	A Paraphrase, with Annotations upon the Book of Common Prayer, wherein the text is explained, objections are answered, and advice is humbly offered to the Clergy and the Layety, for promoting true Devotion in the Use of it. 1709.
2. Bisse, Thomas, D.D., Preacher at the Rolls Chapel, and afterwards Canon of Hereford. Died A.D. 1731.	The Beauty of Holiness in the Common Prayer, A.D. 1716; and Decency and Order in Publick Worship, in 1723.

3. Burn, Richard, D.C.L., Chancellor of the Diocese of Carlisle.	Ecclesiastical Law. A.D. 1763.
4. Comber, Thomas, D.D., Dean of Durham. Died A.D. 1699.	Companion to the Temple, 2 vols. folio; and Short Discourses on the Common Prayer, 1 vol. 8vo. 1684.
5. Cosins, J., D.D., Bishop of Durham. Died 1671, æt. 77.	Notes subjoined to Nicholls' Commentary.
6. L'Estrange, Hamon, Esq.	Alliance of Divine Offices. 1690.
7. Nicholls, William, D.D. Died 1712.	Comment on the Book of Common Prayer, 1708; and Supplement to the Commentary, 1711, containing Notes by Andrewes, Cosins, and Overall.
8. Sharp, Thomas, D.D., Archdeacon of Northumberland. Died 1792.	Charges on the Rubrick and Canons.
9. Shepherd, John, M.A. Died 1805, æt. 47.	A Critical and Practical Elucidation of the Book of Common Prayer, 2 vols. 8vo.
10. Sparrow, Anthony, D.D., successively bishop of Exeter and Norwich. Died 1685.	Rationale on the Common Prayer. A.D. 1657.
11. Veneer, John, Rector of St Andrews, Chichester.	Exposition of the Book of Common Prayer. 1730.
12. Waldo, Peter, Esq.	Commentary on the Liturgy. 1813.
13. Wheatley, Charles, M.A. Died 1742.	Rational Illustration of the Book of Common Prayer.

NOTE:—When works of a more recent date are quoted in the following Lectures, the names of their authors will be appended.

Lecture II.

ON THE DIFFERENT OFFICES USED AT THE CANONICAL HOURS OF PRAYER, AND THE BREVIARIES OF THE CHURCH.

Q. What were the names of the Canonical hours of prayer?

A. Matins: the first, third, sixth, and ninth hours; vespers and compline (see pp. 91—98).

Q. Of what ancient services did 'matins' consist?

A. It was originally composed of two parts, the nocturn and matin lauds. The nocturns, or vigils, arose from the custom of the primitive Christians holding their assemblies, in times of persecution, at night, and the lauds, which followed next after them, commenced at day-break; but, at a subsequent period, these two services were joined into one, which was called matins, and, at a still later period, the name 'matins,' was applied to the nocturns, whilst the ancient matins were called lauds.

Q. Shew that it was not unusual in ancient Churches to have only two meetings for public worship on each day.

A. The churches of the patriarchate of Alexandria had only two such assemblies, and even in its monasteries, the other hours of the day were left for private devotions. The second council of Vaisons, held in 529, only prescribes the Morning and Evening Prayer, in addition to the celebration of the Lord's Supper. By the canons of Martin Bracarensis, who lived in the seventh century, clerks were only obliged to be present at the daily sacrifice of psalmody of the Morning and Evening Service, from which it is implied that these were the only public services held during each day in the Spanish Churches, and that any independent Church is justified in following these early customs.

Q. In what manner, even before the Reformation,

were the services for the Canonical hours combined? Of what did each service consist?

A. With the exception of the more strict monasteries, it became customary to read several of them in succession, without having any interval between; thus, one morning-service included all the offices previous to vespers, and the services for vespers and compline were celebrated consecutively. It is also well known that the Church of Rome, at the present time, does not enforce compliance with the canonical hours of prayer.

It has already been shewn (p. 93), that reading the Scriptures (p. 147), and psalmody (p. 140), were always part of the services of the Church. There was no fixed rule as to the length of the Scripture portions and the number of psalms that were to be used, nor how they were to succeed each other, but prayers were generally used at the conclusion of each of them. In fact, until the Roman ritual came into almost general use in the Western Church, there existed at least six different rites, and a similar number of varieties prevailed in the Oriental Church.

Q. Trace the origin and antiquity of the Roman offices for the canonical hours.

A. As the Roman method of chanting and singing had been introduced into the Gallican Church by king Pepin, and Charlemagne afterwards superseded the ancient Gallican Liturgy by the Roman; as the Spanish Liturgy was abolished, and the Roman introduced, in the kingdom of Arragon about A.D. 1060, and shortly afterwards the same change was made in the other kingdoms of Spain; and as from these periods there has been no substantial change in their forms, we can determine what the Roman services for these hours consisted of at these periods.

Again, as Gregory the Great caused Augustin to introduce the Roman forms into England, about A.D. 600, and as the Benedictine forms were composed about A.D. 530, and neither of these differ essentially from the Roman

forms, we may conclude that the Roman forms were copied from the Benedictine, or that they must be referred to an earlier period.

Q. In what particulars do the Roman and Benedictine forms of service for the canonical hours agree?

A. The Psalter is so distributed for each day, and for the hours in each of them, that it is read through, in the performance of divine service, according to both forms, once every week. The same remark holds with regard to the number of psalms used at particular services, as well as in the mode of interposing psalms between the different portions of the readings out of Scripture, and the use of hymns, in all of which particulars they differ from the forms used in other Churches. (See Bona, de var. Rit. Div. Psal. cap. xviii. §§ 2, 3, referred to by Palmer, Ch. I. P. 1, Intr.) From these circumstances, and the facts that Gregory the Great held Benedict in high esteem; that the service for Compline was adopted into the Roman from the Benedictine offices; that in after ages the Franciscan Breviary was adopted by the Roman see; and, lastly, because in the sixteenth century many parts of Divine worship which had been devised by the monastic bodies in the middle ages, were adopted by the Church of Rome, it is held by eminent ritualists that the Roman forms for the canonical hours were modelled after the Benedictine services for these hours.

Q. Mention briefly some of the details in which (1) the AMBROSIAN, (2) the GALLICAN, and (3) the SPANISH MOZARABIC offices, for the canonical hours, differ from the Roman form.

A. (1) The AMBROSIAN office, which was used at Milan, differs from the Roman in repeating the Psalter once in a fortnight, and in not using the number of twelve psalms in the nocturns.

(2) "It seems, from an account which has been preserved of the nocturnal office performed A.D. 499 at Lyons, on the vigil of St Justus, during a conference of bishops

held in that city, that the service began with lessons from Scripture, of which there were four kinds; viz. from the Law, the Prophets, the Gospel, and the Epistles; that psalms were sung between the lessons; that the books of Scripture were read consecutively, and that peculiar psalms and lessons were not prescribed for each day; in fine, that there were no hymns or lessons, except from holy Scripture, and no reading of the lives or acts of the martyrs or saints." (Palmer, Orig. Liturg. Introd. I. 1.) It also appears that in the ancient Gallican Church there were only offices for the nocturns, matins, and evening hours of prayer, and that the other hours were introduced at a subsequent period.

(3) It appears that in the MOZARABIC office portions only of the Psalter are used, and that it is never gone through at all, and that the lessons are taken from Scripture only, but that hymns of human composition are used after the Roman manner.

Q. Who introduced into the Western Church a custom of celebrating Divine worship which differed from all others, and in what did the difference consist? Did any similar body of monks exist in the East, and what were they called?

A. St Bernard relates that COLUMBANUS, an Irish or Scotch monk, formed a large monastery at Luxovium in Gaul; that it was so large that one body of monks succeeded another, and thus kept up a perpetual round of Divine services both by day and by night. (Vit. S. Malach.) Metaphrastes relates that Alexander, a monk of Constantinople in the fifth century, founded a monastery on the Pontus, where the custom of continual psalmody was introduced, and hence these monks were called ἀκοιμηταὶ, or "watchers." Many other monasteries of the Western Church adopted this custom in imitation of, or from being founded by, the monks of Luxovium. (See Bona, c. I. § 4, vii.)

NOTE:—The services of the Greek Church are allowed to

have a great affinity to those described in Part I. Lecture XI. p. 91, et seq.; and it would be out of place, in a work of this kind, to analyze the services of the other Eastern Churches, whether ancient or modern, in order to particularize in what the peculiarity of their offices for different services consisted.

Q. What is the meaning of the word 'Breviary?'

A. It denotes a compendium or systematic arrangement of the devotional offices of the Church, which had previously been contained in several different books, such as the Psalteria, Homiliaria, Hymnaria, &c.; but some think the word was originally applied to a collection of rubrics, and not to the offices themselves.

Q. When and under whose auspices was the Roman Breviary compiled? What are its contents?

A. Under those of Hildebrand, called Gregory VII. (A.D. 1073—1085), and it contains all the psalms, hymns, and canticles; the lessons and texts from the Scriptures and ecclesiastical writers; the antiphons, verses and responses and sentences; and, lastly, the collects used at the different hours of prayer throughout the whole year.

Q. By whom was the Roman Breviary, sanctioned by Gregory VII., afterwards revised?

A. A custom of curtailing the services having been adopted in the chapel of the Pope, and this having been generally followed at Rome about the end of the twelfth century, the Fratres Minores, or Franciscans, composed Breviaries in accordance with it. At length Haymo, the chief of this order, obtained the sanction of Gregory X. (A.D. 1271—1276) for a revision of Gregory's Breviary, on the principle which had been previously adopted by the Franciscans, and this revised edition was introduced into the Roman Church by Pope Nicolas III., A.D. 1278.

Q. In what did the chief differences between the Franciscan Breviary of Haymo and that of Gregory consist?

A. The Breviary of Gregory contained a very large portion of lessons from Scripture, and of psalms, both for Sundays, festival-days, and week-days; whereas in Haymo's

edition these were curtailed, and apocryphal legends of saints were introduced, and a way was made for the use of Invocations to the Virgin and other saints.

Q. Of what words does the AVE MARIA consist, and when were they adopted?

A. The Ave Maria is compounded of the Angel's salutation, "Hail, thou," &c., Elizabeth's, "Blessed art thou among women," &c., and the words, "Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death." The words, "now and in the hour of our death," were added by the Franciscans at the beginning of the sixteenth century; and the preceding words, "Holy Mary, mother of God, pray for us sinners," although attributed by some to the council of Ephesus, A.D. 431, were not introduced until the year 1508. The Scriptural part was only used as an Antiphona, and not as a prayer, in Gregory's time, and was not prescribed to the people as a prayer until A.D. 1195. This example was followed, about a hundred years after, by various councils, and fifty years after that, rosaries and crowns in honour of the Virgin were introduced; but no part of these Ave Marias were adopted into the Roman Breviary until they were introduced by the council of Trent, A.D. 1550, under Pope Pius V.

Q. What other mention of the Virgin Mary, besides the Ave Maria, was introduced by the Franciscans?

A. I. There were four Antiphons, which were used at the end of the offices, which derive their names from the first words in each: (1) The ALMA REDEMPTORIS, which was composed by Hermannus Contractus, who died, A.D. 1054; (2) The AVE REGINA; (3) The REGINA CŒLI, whose authors are unknown; (4) The SALVE REGINA, which was written either by Hermannus or Peter of Compostella. The Franciscans had used them after Compline from the thirteenth century; but they are not to be found in the Breviaries before A.D. 1520.

II. The Saturday office of the Virgin was not, according to Baronius, introduced before the year 1056. What

is called the Officium Parvum of the Virgin, was said to have been introduced about the same period by Peter Damiani, but was not authorized until the time of Pope Urban II. (A.D. 1088—1099).

Q. Give a brief notice of an attempt, made about the time of the Reformation, to restore the Roman Breviary to its more primitive form.

A. In the pontificate of Paul III. (A.D. 1534—1549), Cardinal Quignon published, in 1536, a revision of the Breviary, which he had prepared with the approbation of the preceding pontiff, Clement VII. (A.D. 1523—1534). This form the pope permitted to be used, and it was very extensively adopted, for nearly forty years, until superseded by Pius V. in 1568. The Cardinal modified the services, and rendered them available for private devotion also, by leaving out the versicles, responses, and texts. He arranged it so that the Psalms were read through every week, and the Bible, except part of the Apocalypse, once a-year. These had been omitted by reason of the clergy adopting the Saints'-day services, which contained popular legends, and were much shorter, instead of the regular week-day services. He only retained such legends as were written by authors of credit, and suppressed altogether the Officium Parvum of the Virgin.

Q. At what periods have marked alterations been made in the Roman Breviaries since the Reformation?

A. The form introduced by Cardinal Quignon, in 1536, was superseded by the bull of Pius V. in 1568, authorizing the Franciscan form, previously in use; but this again he directed to be altered in 1570, and this also was revised by order of Clement VIII. in the years 1602 and 1604, and in 1631 by Urban VIII. Many deviations from the prescribed forms were connived at during these periods, and several changes have since been adopted.

Q. Describe briefly the *books* in which the services for the 'canonical hours,' in the Western Church, were anciently contained.

A. I. "THE PSALTER. There were four kinds, called the Italic, Roman, Gallican, and Hebraic: (1) The Italic, or Vetus Vulgata, or Versio Italica, which was in common use in Italy and Africa before the time of St Jerom. (2) The Roman, is a partial correction of the Italian by Jerom, in the time of Pope Damasus, A.D. 383, and was so called, because the use of it began earliest in the Roman Church, and continued the longest. (3) The Gallican was Jerom's accurate Latin translation, made in 389, from Origen's correct edition of the Septuagint, filled up, where the Greek was supposed to be faulty, from the Hebrew. It was introduced first of all into Gaul in the sixth century, and thence into England before the time of St Augustin, and afterwards into other countries, so as to supersede the Roman entirely, except at Milan, until at length the council of Trent authorized its general use. The translation in our Prayer Book was formed on the basis of the Gallican, with corrections from the Hebrew by Coverdale, and lastly by Tonstal and Heath in 1541. (4) The Hebraic was Jerom's own Latin translation from the Hebrew, made in 391; but it was never used in the public offices of the Church." (See Waterland's History of the Athanasian Creed, ch. iv.) The hymns, both from the Old and New Testament, such as Benedictus, &c., and the Te Deum, and the Athanasian Creed, used at the daily services, were generally appended to the Psalter.

II. THE ANTIPHONARIUM contained the antiphons, or anthems, and the responses, which were sung in the course of divine service. These anthems generally consisted of sentences preceding and succeeding separate psalms and songs, and were usually an extract from that particular part to which they were attached. They were used apparently to call attention to what was coming, and served as a kind of key-note at the commencement, and to fix the impression at the conclusion. They were sometimes also used in connexion with the Collects, and at length one was always used at Compline in honour of the Virgin Mary.

III. The Hymnarium contained the hymns (in verse) of human composition, which were generally used at the services of the canonical hours.

IV. The Collectarium comprised the collects which were repeated at the end of the services, and the texts (capitula), or short lessons, which were sometimes used.

V. The Homiliarium, Passionarium, and Martyrologium, included the Comments of the Fathers on the particular Gospel of the day, and the accounts of the martyrdoms of the saints.

Q. Give a very brief notice of the mode of performing the services for the canonical hours, according to the Roman Breviary.

A. "Every service but Compline is commenced with privately saying the Lord's Prayer, and the Ave Maria, to which the Creed is added before Matins and Prime. In like manner, after Compline, all three are repeated. Every other service ends with the Lord's Prayer in private, unless another service immediately follows."

I. Matins, or Night Service (after one, A.M.)

INTRODUCTION.

Verse. O Lord, open Thou my lips.

Resp. And my mouth shall shew forth Thy praise.

(*Each person to sign his lips with the Cross.*)

Verse. O God, make speed to save me.

Resp. O Lord, make haste to help me.

(*Each person to sign himself from the forehead to the breast.*)

Glory be to the Father, &c. As it was, &c. Amen.

(*Ordinarily added*) Hallelujah (i. e. Praise ye the Lord.)

(*a*) *Invitatory.* Let us worship the Lord our Maker.

Psalm 95. "O come, let us sing, &c....glad in him with psalms."

Let us worship the Lord our Maker.

"For the Lord is a great God, &c....hills is his also."

Our Maker.

"The sea is his...sheep of his hand."
Let us worship the Lord our Maker.
"To day if, &c....saw my works."
Our Maker.
"Forty years long, &c....unto my rest."
Let us worship the Lord our Maker.
"Glory be, &c. As it was, &c. Amen."
Our Maker.
Let us worship the Lord our Maker.

i. e. The Invitatory is divided into two parts, the whole is used before the 1st, 3rd, and 8th verse, and at the end, and again after the Gloria Patri, and the latter part after the 4th and 9th, and between the Gloria and the whole. It varies with the season, but its general character is always preserved.

Then follows the (*b*) hymn, beginning, "Primo die, quo Trinitas," or "Nocte surgentes vigilemus omnes," according to the day; which terminates the introduction.

Then follow the Psalms and Lessons, in one or three Nocturns, according as the service is for Week-day or Sunday.

On Sunday, there are eighteen psalms with nine lessons; viz. Ps. 1, 2, 3, 6—15; a passage from Scripture, in three parts (*according to the time of the year*); Ps. 16, 17, 18; a passage from some Father of the Church, in three parts; Ps. 19, 20, 21; a comment on some passage of the Gospel, in three parts.

On Week-days, twelve psalms, with three lessons.

Then on every day of the week follows the Te Deum.

[Thus on the fourth Sunday after Pentecost the service in the present Roman Breviary is partly as follows:

NOCTURN I.

(*c*) *Antiphon.* Serve ye the Lord. Then Psalms 1, 2, 3, 6; with Glory be, &c.

(*c*) *Antiphon.* Serve ye the Lord in fear, and rejoice unto him with reverence.

(*d*) *Antiphon.* God is a righteous judge. Then Ps. 7, 8, 9, 10, 11.

(*d*) *Antiphon.* God is a righteous judge, strong and patient: shall God be angry every day?

(*e*) *Antiphon.* Thou shalt keep them, O Lord. Ps. 13, 14, 15.

(*e*) *Antiphon.* Thou shalt keep them, O Lord: thou shalt preserve him.

Verse. I have thought upon thy name, O Lord, in the night season.

Resp. And have kept thy law.

The Lord's Prayer: "Our Father"...(*privately until the last two petitions*), "and lead us not into temptation, but deliver us from evil."

Absolution. O Lord Jesus Christ, hear the prayers of thy servants, and have mercy upon us, who with the Father and Holy Ghost, livest and reignest, world without end. Amen.

Reader. Sir, be pleased to bless us. (Jube, Domine, benedicere.)

Benediction I. *Minister.* The Father everlasting bless us with a perpetual blessing. Amen.

Lesson I. Then, *Thanks be to God.*

Response I.; and *Reader. Sir, be pleased to bless us.*

Benediction II.; and similarly for the *second* and *third* readings.

NOCTURN II.

(*g*) *Antiphon.* My goods: Psalm 16, with Glory be, &c., and

(*g*) *Antiphon.* My goods are nothing unto Thee; in thee have I put my trust; preserve me, O God.

(*h*) *Antiphon.* Because of the words of thy lips. Ps. 17. Hear, &c.

(*h*) *Antiphon.* Because, &c.: I have kept me from the ways of the destroyer.

(*i*) *Antiphon.* I will love thee. Ps. 18....O Lord my strength.

(*i*) *Antiphon.* I will love thee, O Lord my strength.

(*j*) *Verse* and *Response.* *Lord's Prayer*, as before.

Then *Absolution* 2; *Reader.* Sir, be pleased to bless us; *Lesson* 4, from "A Father," in three parts, ending with *Response* 6.

NOCTURN III.

(*k*) *Antiphon.* There is no speech, Ps. 19, &c.

(*l*) *Antiphon.* The Lord hear thee in the day of trouble. Ps. 20, &c.

(*m*) *Antiphon.* The king. Ps. 21, &c.

(*n*) *Verse* and *Response;* and *Lord's Prayer*, as before; *Absolution* 3; *Benediction* 7; *Lesson* 7; the Gospel, and a Homily on the Gospel, in three parts, followed by the Te Deum.]

Then follow the LAUDS (*appended to the Matins towards the first twilight*).

Verse. O God, make speed, &c.

Resp. O God, make haste, &c. Glory be, &c. Hallelujah.

Then, five Psalms, and a song from the Old Testament, for each day of the week.

The service ends on all days with a text (capitulum), a hymn, and a collect (oratio), varying with the day and season; the song of Zacharias (Benedictus) being interposed between the hymn and collects, and several stated Collects, Invocations, and sentences following.

II. PRIME, on the rising of the Sun.

Verse. O God, make speed, &c.

Response. O Lord, make haste, &c.; and the Gloria Patri, &c., as before.

A hymn, the same every day in the year. Then four Psalms (except on Saturday, when there are three). Then throughout the week Ps. cxix. v. 1—32, in two parts. Then, on Saturday only, follows the psalm "Quicunque vult," &c., commonly called the Athanasian Creed.

The service concludes with a text (capitulum); with the Lord's Prayer, privately; a Confession of Priest to

People, and in turn of People to Priest, and a corresponding Absolution; Sentences, Collect, the third, for grace in our own Morning Service; a Lesson from the book of Martyrs; an Invocation of St Mary and All Saints; Sentences, with the Lord's Prayer, privately; Collect, nearly the same as the second, at the end of our Communion-Service (O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, &c); a short Lesson; and Sentences.

III. The Third (9 A. M.) IV. Sixth (Noon).

V. Ninth (3 P. M.)

"O God, make speed," &c., as before; a Hymn, the same throughout the year, at the same hours respectively; then, At the third, Psalm cxix. v. 33—80; At the sixth, v. 81—128; At the ninth, v. 129—176; each in three parts as before. Then a Text (capitulum) and Sentences, with the Lord's Prayer, privately, varying with the time of the year. Then the Collect for the day or week.

VI. Vespers. "O God, make speed," &c., as before; then five Psalms, or portions of Psalms, for each day of the week. Then on every day a Text (capitulum), a Hymn, and the Collect; all varying with the day and season; between the Hymn and Collect always is interposed the Magnificat, sometimes with Sentences after it. The Service ends, as Lauds, with Collects and Invocations.

VII. Compline. This Service is almost invariable throughout the year. It begins with a Blessing for the ensuing night; a short Lesson; the Confession and Absolution as at Prime; Sentences; then four psalms, viz. Ps. iv., xxxi. to v. 6, xci., cxxxiv.; A Hymn; Text (capitulum); Sentences; Song of Simeon (Luke ii.); Sentences with Lord's Prayer and Creed, privately; Collect for safety during the night. The Service ends with an Antiphon in praise of the Virgin, and Collect upon it.

Note:—The above inadequate sketch of the services at the Canonical hours is extracted, in some places word for word, from the Oxford Tracts, Tract 75, which is commended by Mr Palmer,

and is intended to illustrate the different portions of our Morning and Evening Prayer.

Q. What "Service-Book" was generally used in England before the Reformation? By whom was it composed?

A. Osmund, bishop of Salisbury, drew up a form for the use of his diocese about A.D. 1085, which in process of time came into use in the greater part of the south of England, under the name of the USE OF SARUM.

Q. How do you account for there being different *uses* or *customs* in the performing Divine Service in England before the Reformation?

A. Although they were all derived from the Sacramentary of Gregory, yet, as each bishop had the power of making some improvements in the liturgy and services of his Church, and the kingdom was in ancient times under different governors, different *customs* arose, and several became so established as to receive the names of their respective Churches. Thus in process of time the "uses" or customs of York, Sarum, Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other.

Q. "Some follow the Salisbury Use, some the Hereford Use, and some the Use of Bangor, some of York, some of Lincoln."

A. "In the southern parts of the island the offices according to the use of Sarum, and in the northern, those of York, were generally followed. In South Wales the offices of Hereford were adopted, and in North Wales those of Bangor."

Q. "Bookes of devine servyce, and praier bookes, that is to saie, the Masse booke, y^e^ Graile, the Hympnal, the Antiphoner, the Processyonale, the Manuel, the Porteaus, and the Prymer," were printed in 1544. Explain the terms used.

A. (1) THE MISSAL contained the rites and ceremonies and prayers to be used in the celebration of the holy Communion. It generally had a Calendar prefixed, and consisted

of moveable Collects, Epistles, Gospels, Secrets, &c., followed by the Ordinary and the Canon, after which came the Communion for Saints' days, and the commemorations of Confessors, Martyrs, and Virgins. Prayers for the king, for peace, for penitents, against pestilence, for travellers, for the newly married, &c. There were often added forms for blessing water, or bread, &c., and directions for the officiating priest.

(2) The Graile or Gradual, and the Processional, contained the chants and directions for the processions to be used throughout the year.

(3) The Antiphoner originally contained the Introits and other Antiphons, with their music, which were chanted during the celebration of the Communion. Afterwards it contained the Antiphons to be sung at Matins, Lauds, and at the other canonical hours.

(4) The Hymnal (or Psalter, as it was called, if it also contained the Psalms) contained the ecclesiastical and other hymns, which were sung in the Church service.

(5) The Manual corresponded to our book of Offices, and contained the prayers and services to be used in blessing water or salt, or the lamps at the Feast of the Purification, the order for Baptism, for Churching of Women, for Marriage, for Visiting the Sick, for Extreme Unction, for Burial, and several others.

(6) The Porteau, or Portiforium, so called from its portable form, and the Breviary, contained the full services to be said throughout the year at the canonical hours: these consisted of various prayers and psalms and hymns.

(7) The Primer was little known until about 1530, between which year and 1560, several editions, or rather several books under that name, were published, some by private individuals, many of which were rigidly suppressed, and some with various alterations, as time went on, by royal authority. These contained the Lord's Prayer, the Salutation of the Angel, the Creed, the Commandments, the Hours, the penitential Psalms, the Litany, the Dirge,

the Commendations, the Psalms of the Passion, the history of the Passion from the Gospels, and other godly prayers for sundry purposes. They were sometimes in English only, sometimes in Latin and English in parallel columns.

(Compiled from the Preface of Mr Maskell's Ancient English Liturgies, pp. vii—xi)

Lecture III.

ON THE LITURGY CALENDAR OF THE CHURCH OF ENGLAND.

Q. Upon what rule does the time of celebrating the moveable feasts of the Church of England depend?

A. "Easter-day (on which the rest depend) is always the first Sunday after the full moon, which happens upon, or next after, the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday afterward; and Advent-Sunday is always the nearest Sunday to the Feast of St Andrew (30th of November), whether before or after."

Q. Upon what authority do the rules for finding the times for celebrating the moveable feasts rest?

A. Upon an Act of Parliament, passed A.D. 1752, in the 24th year of the reign of George II., which also directs how the full moon, upon which the time of Easter depends, is to be found.

Q. When and by whom was the "Table of all the Feasts that are to be observed in the Church of England throughout the year" authorized?

A. "By the fifth and sixth of Edward VI., chap. 3, it was enacted, that all the days therein mentioned should be kept as holy-days, and none other." This Act was repealed in the first year of Queen Mary, and in the first of Queen Elizabeth a bill to revive the same was brought into Parliament, but passed not; so that the repeal of Queen Mary remained upon this Act till the first year of King James I., when this repeal was taken off. In the meanwhile the Calendar before the Book of Common Prayer had directed what holy-days should be observed; and in the Articles published by Queen Elizabeth, in the seventh year of her reign, one was, that there be none other holy-days observed, besides the Sundays, but only

such as be set out for holy-days as in the said statute of the fifth and sixth of Edward VI., and in the new Calendar authorized by the Queen's Majesty.

"In this Calendar it is observable, that all the same days are repeated as 'feasts,' which were enacted to be 'holy-days' by the aforesaid statute: and also these two were added, namely, 'the Conversion of St Paul,' and 'St Barnabas,' which perhaps were omitted out of the statute, because St Paul and St Barnabas were not accounted of the number of the twelve. But in the rubrick which prescribeth the lessons proper for 'holy-days,' those two festivals are specified under the denomination also of 'holy-days.' But their eves are not appointed by the Calendar, as the eves of the others are, to be fasting days." (Dr Burn, Ecc. Law.)

Q. What appears to have been the origin of "vigils," and why have certain festivals no vigils attached to them by the Church of England? What is the rule with regard to the Collects on these days?

A. In primitive times the Christians exercised themselves in fasting and prayer before the great festivals, Christmas, Easter, &c.; but about the year 420, owing to certain irregularities, the nocturnal vigils were abolished, and preparation-fasts were instituted in their place.

The feasts of St Stephen, St John the Evangelist, the Holy Innocents, the Circumcision, and the Conversion of St Paul, which fall between Christmas and the Purification; and those of St Mark, St Philip and St James, and St Barnabas, which may fall between Easter and Whitsuntide; have no vigils before them, because the Church did not think fit to intermingle any times of fasting with such seasons of joy: but this remark does not apply to the festival of our Lord's Ascension.

The feasts of St Michael and all Angels, and of St Luke, have no vigils; the former, because as there are no sufferings on their part to commemorate, the chief reason for vigils does not exist; and the latter, because the eve

of St Luke was once the celebrated holy-day of St Etheldreda.

All Sundays being festivals, it is ordered, "that if any of the feast-days that have a vigil fall upon a Monday, then the vigil or fast-day shall be kept upon the Saturday, not upon the Sunday next before it;" but this leaves it uncertain whether the Collect for the holy-day shall be used "on the eve" on which the vigil is ordered to be observed, or "in the evening immediately before" the festival, according to the rubric prefixed to the Collects, Epistles, and Gospels.

As the rubric, at the end of "the order how the rest of the service is directed to be read," enjoins that "the Collect, &c., for the Sunday shall serve all the week after, where it is not otherwise ordered," it is manifest that on those days which have special Collects, the Sunday Collect must be omitted, and that Collect used.

Q. Explain what is meant by the GOLDEN NUMBER, the EPACT, and the DOMINICAL LETTER.

A. THE GOLDEN NUMBER (so called from its being written in gold, or from the great value formerly set upon it) is a periodical revolution of the moon for 19 years, during which the ancient Astronomers thought that the sun and the moon returned to the same aspects they were at 19 years before. When they had observed on what day of each calendar month the new moon fell in each year of the cycle, they prefixed the number of the year to it, and thus obviated the use of astronomical tables. But as the cycle of the moon is less than nineteen Julian years, by nearly one hour and a half, it was found that although the new moons during each period of 19 years might fall on the same day of the year, they would not fall on the same hour of the day. Thus the new moons having been found to fall four days and a half sooner than the Golden numbers indicated, the Act of George II., in 1752, ordered that they should only be placed against the 21st of March and the 18th of April, the earliest and latest days on which Easter can fall, and some of the intermediate days.

The Dominical Letter. To each day of the week one of the letters, *A, B, C, D, E, F, G*, is prefixed, *A* being always placed before the first of January. If there were fifty-two weeks exactly in the year, Sunday would always be represented by the same letter. But as a year consists of fifty-two weeks and one day over, the same letter, *A*, is used for the 1st of January and the 31st of December also; to meet this there is a change made in the Sunday letter in a backward order; i. e. supposing *G* to be the Sunday letter one year, *F* will be so the next, and so on. In leap-year, however, another change takes place, in a similar manner, at the end of February, when the Sunday letter *F* becomes *E*; so that the cycle of weekly letters does not proceed in its regular course until seven times four years have elapsed. The rules for finding the Dominical or Sunday letter for any given year are inserted in the Book of Common Prayer.

The Epact is a number of eleven days, by which the common Solar year of 365 days exceeds the Lunar year of 354; and therefore eleven days are added every year to the lunar year, to make them equal; these days are called the Epact, from ἐπάγω, intercalo, addo, &c. Thus, suppose the new moon to be on the first of March in any year; in the next year, the corresponding new moon will be on the 18th February; in the next, on the 7th Feb.; so that we must add 11 and 22 days respectively to each; but in the third year, when the number of intercalary days is 33, we reckon the year to consist of 13 months, by adding 30 of these days, so that the Epact is only 3 days.

Q. For what reason, and upon what authority, are the names of several saints of the Roman church reprinted in the calendars of our Prayer Book?

A. Some were retained on account of the courts of justice, which usually made their returns on certain of these days, or else upon the days before or after them, which were called in the writs, Vigil. Fest. or Crast., as in Vigil

Martin, Fest. Martin, Crast. Martin, and the like. Some were retained for the sake of such persons as celebrated the days of their tutelar saints; others again, because wakes or fairs were kept on the days on which the churches were dedicated to certain saints; and lastly, to facilitate the understanding of the histories in which these dates were used.

No day was inserted in the first book of Edward VI., except such as had an altar-service attached to it; nor was S. then prefixed to any name except Peter. S. George, Lammas, S. Lawrence, and S. Clement, were added in 1552. In 1561 nearly all the Romish saints'-days, now printed, were added, as also the vigils and fasts. *Enurchus, bishop,* was added in 1604; and the names of Bede and St Alban in 1662, when the greatest part of the titles accompanying the names were also affixed.

NOTE:—For an account of the controversy concerning the proper time of keeping Easter, see Lectures on Eccl. Hist. p. 190.

A SHORT ACCOUNT OF THE ROMISH SAINTS' DAYS AND HOLY-DAYS, WHOSE NAMES ARE INSERTED IN OUR CALENDAR, WITHOUT HAVING ANY SERVICES APPOINTED FOR THEM.

ROMISH SAINTS'-DAYS AND HOLY-DAYS IN JANUARY.

8. LUCIAN, a priest and disciple of St Peter, sent with Dionysius the Areopagite, to preach the gospel in France, and [illegible]s, according to Bede and others, martyred there, about the year 74. There is another Lucian, a priest of Antioch, who suffered martyrdom under Maximian, A. D. 311.

13. HILARY, bishop of Poictiers in France, who wrote against the Arians. He was banished unto Phrygia, and died there about A. D. 367.

18. PRISCA, a virgin that suffered martyrdom at Rome under Claudius, A. D. 47.

20. Fabian, bishop of Rome, A. D. 239 to 253, suffered martyrdom under Decius.

21. Agnes, a Roman virgin who, to preserve her virtue and faith, suffered martyrdom at twelve years old, under Diocletian, about A. D. 304. She afterwards appeared with a company of angels, and a white lamb standing by her; and ever since the Roman ladies have offered two white lambs at her altar. The palls which the pope sent to every archbishop were woven from the fleeces of these lambs.

22. Vincent, a Spanish deacon. He suffered martyrdom in the Diocletian persecution, about A. D. 303, by being stretched on hot burning coals.

II. ROMISH SAINTS' DAYS AND HOLY-DAYS IN FEBRUARY.

2. Blasius, was bishop of Sebaste in Armenia, reported to have been a man of great miracles and power, and was put to death there in the reign of Diocletian, in the year 289. His name was introduced into king James' book, A. D. 1604, as *Blasii*, and in 1662, as Blasius, an Armenian, B. and M.

5. Agatha, a virgin honourably born in Sicily. She suffered martyrdom under Decius at Catanea, A. D. 253. Quintianus, the prætor, not being able to accomplish his ill design upon her, ordered her to be so cruelly tortured, that she expired.

14. Valentine, was bishop of Interam[illegible] Umbria, and suffered martyrdom at Rome about the year 270, where his day was established before the time of Gregory the Great. His charity gave occasion to the custom of choosing Valentines on this day, i. e. for men and women to make choice of friends for the ensuing year.

III. ROMISH SAINTS' DAYS AND HOLY-DAYS IN MARCH.

1. David, "a noble Briton, son of Xanthus, a prince of Wales, and uncle to king Arthur. He was begotten of a nun, and his birth was foretold thirty years beforehand. He succeeded Dubritius in the archbishopric of Caerleon, but removed his see to Menevia, from him ever since called

St David's. He is the Welchman's patron saint, and they use on this day to wear a *leek* in their hats, perhaps in memory of his abstinence and ascetic life, who used to feed on such herbs; or, as some relate it, from a memorable victory they obtained over the Saxons, when they wore as a military ensign *leeks* in their hats, by the advice of this their metropolitan." The waters of Bath are said to have received from him their sanative virtue. He died A. D. 642.

2. CEDDE, or CHAD, was consecrated to the archbishopric of York, but resigned it, and afterwards became bishop of Lichfield. He died A. D. 672.

7. PERPETUA, was a lady of quality, who suffered martyrdom in Mauritania, under the emperor Severus, about the year 205. She is often honourably mentioned by Tertullian, and by St Augustine, who relates that the day of her martyrdom was settled into a holy-day in his time.

12. GREGORY. He became pope, A. D. 590, and for his great learning and piety was surnamed the GREAT. "He was the first of the popes that styled himself 'servus servorum Dei,' and refused the title of 'Universal bishop,' offered to him by the Council of Chalcedon, alleging that none of his predecessors had used it, and inveighed sharply against John of Constantinople for assuming it." He sent St Augustine to England, and died 604, leaving many excellent works.

18. EDWARD, king of the West Saxons. He succeeded his father Edgar, A. D. 975, but was soon afterwards murdered by his step-mother. Pope Innocent IV. established his festival, A. D. 1245.

21. BENEDICT, ABBOT. He was born at Nursia in Italy. He gathered the monks together, and gave them new rules, whence they were called Benedictines.

IV. ROMISH SAINTS' DAYS AND HOLY-DAYS IN APRIL.

3. RICHARD, BISHOP OF WINCHESTER. He obtained his bishopric in opposition to the king, and was canonized by Urban IV. A. D. 1261.

4. Ambrose, St, the celebrated bishop of Milan; he died A. D. 396.

19. Alphege, Archbishop of Canterbury. He was stoned to death by the Danes at Greenwich, A. D. 1012.

23. St George, a noble Cappadocian, and tribune of soldiers under Diocletian, and by him martyred for his constancy in the Christian faith. When Robert, duke of Normandy, son of William the Conqueror, was besieging Antioch, and an army of Saracens was about to relieve it, St George appeared with an innumerable army coming down from the hills all in white, with a red cross in his banner, to reinforce the Christians, upon which the infidels fled. On this account St George became not only the patron saint of England, but of Christianity itself; but, even long before, Justinian had erected a church in honour of him at Lydda. The legend of his having killed a fierce dragon and rescued the king's daughter, a virtuous and beautiful virgin, is the origin of his being pictured like a warlike knight, with a dragon at his horse's feet.

V. ROMISH SAINTS' DAYS AND HOLY-DAYS IN MAY.

3. Invention of the Cross, otherwise called Rood-mass, is a day in memory of finding out the cross on which our Saviour suffered, by Helena the mother of Constantine.

6. St John Evang. ante Port. Lat., or John Port Latine. On this day is commemorated the miraculous deliverance of St John, whom Domitian caused to be thrown into a cauldron of scalding oil before the Latin Gate at Rome, whence he came out unhurt.

19. Dunstan, the great wonder-worker and champion of the monks against the secular clergy, was educated at Glastonbury, and died archbishop of Canterbury, A. D. 988. (See Lect. on E. H. pp. 203 and 205.)

20. Augustine. He converted the Saxons, and died about A. D. 610. (See E. H. p. 186.)

21. Venerable Bede, the great Saxon writer. (See Lect. E. H. p. 6.)

VI. ROMISH SAINTS' DAYS AND HOLY-DAYS IN JUNE.

1. NICOMEDE, a Roman priest, was a scholar of St Peter, and put to death for burying the martyr Felicula.

5. BONIFACE. He was a Saxon presbyter, born in England, and at first called Winfred. Pope Gregory II. sent him as a missionary into Germany, and from his success in converting the heathen inhabitants he was called "The Apostle of Germany." He was made bishop of Mentz in 745, and was afterwards killed by the heathen people of Frisia, near Utrecht, A. D. 755.

17. ST ALBAN, was the first British martyr. (See Lect. on E. H. p. 180.)

20. TRANSLATION OF EDWARD, king of the West Saxons, was instituted in memory of his body having been transferred from Warham to Shaftesbury. (See March 18.)

VII. ROMISH SAINTS' DAYS AND HOLY-DAYS IN JULY.

2. VISITATION OF THE BLESSED VIRGIN MARY. This was a day in memory of the blessed Virgin's visiting Elizabeth after she had conceived the Son of God. It was instituted about the year 1338 with the view of gaining her favour to heal the dissensions arising from opposing claimants of the popedom.

4. TRANSLATION OF ST MARTIN, a confessor, and bishop of Tours, about A. D. 400, to a more honourable tomb.

15. SWITHUN, bishop of Winchester, translated. He was first a monk, and afterwards prior and bishop of Winchester. He died A. D. 863, and according to his own request was buried in the churchyard, but he was afterwards translated into the church. This day is called by some, "weeping St Swithun's," from the usual rains about this time, occasioned by two watery constellations in the sign Cancer, now rising with the sun; and it is even said that if it rains on this day, there will be a succession of wet weather for forty days.

20. MARGARET, a beautiful virgin of Antioch, whom

her own father, a heathen priest, for embracing Christianity, accused to Olybius, president of the East; who as much admiring her person, as hating her religion, courted her for his wife, but not prevailing, after various torments to force her to abjure her faith, in vain inflicted on her, she was at length beheaded, A. D. 306. She was the patron of women in child-birth, and her festival is very ancient.

22. ST MARY MAGDALENE. In the first book of Edward VI. this day had an epistle taken from Prov. xxxi. 10, to the end, and a gospel taken from St Luke vii. 36, to the end; but as it was doubtful whether this gospel alluded to her or not, the festival was discontinued. The collect was as follows: "Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins; through the only merits of thy Son our Saviour Christ."

26. ST ANN, mother to the blessed Virgin Mary.

VIII. ROMISH SAINTS' DAYS AND HOLY-DAYS IN AUGUST.

1. LAMMAS-DAY, derived by some from the Saxon Halrmæsse, which signifies a feast of bread, a thanksgiving day for the first-fruits of corn; others say it was so called from a custom of the tenants that held of the cathedral of York, called by the name of Sti. Petri ad Vincula, or St Peter's Chains, to bring a live lamb into that church upon this day in acknowledgment of their tenure; others again say that it was in memory of the miracles performed at Rome by the chains which had formerly bound St Peter.

6. TRANSFIGURATION OF OUR LORD. It appears from the hymns of Damascene and Cosma that this feast was observed in the Greek church as early as the seventh century, but it was not instituted in the Roman until the year 1455.

7. NAME OF JESUS. This day was formerly dedi-

cated to Afra, a Cretan martyr; but when it assumed its present name is not known.

10. St Lawrence. He was a native of Spain, and archdeacon of Rome under Pope Sixtus, A.D. 259, whom when he saw led to martyrdom, he thus bespoke, "Whither go you, father, without your son? You were never wont to offer sacrifice without your deacon to attend you." A few days afterwards he was sentenced to be broiled on a gridiron, which he endured with such fortitude that he bid them "turn him on the other side, for that was broiled enough." A church was built to his honour, which was beautified by Justinian, in which the gridiron was laid up, and became famous for many miracles.

28. St Augustine. He was born in Numidia, in the year 354, and after teaching rhetoric at Rome and Milan, and having been infected by the Manichean heresy, was baptized by St Ambrose. He was afterwards the celebrated bishop of Hippo, and died in 430.

29. Beheading of St John Baptist. It was formerly called, "Festum collectionis S. Johan. Baptistæ," the gathering up of his relics, after Julian had ordered them to be destroyed, and afterwards by corruption, "Festum decollationis," the feast of his beheading.

IX. ROMISH SAINTS' DAYS AND HOLY-DAYS IN SEPTEMBER.

1. Giles, or Ægidius, was born at Athens, and came into France, where he retired to a cell with no other company than a deer. The king hunting this deer pursued her to Giles's cell, and shooting in an arrow after her, wounded this hermit in the thigh, (hence the saying of lame Giles), of which wound he prayed never to be recovered, that he might not want matter of mortification. Near this place the king built the monastery of Nismes, of which Giles became abbot. Hence churches named after this saint are for the most part in the suburbs of cities, and scarce ever within the walls. He died in the year 795.

7. Enurchus. He was supernaturally chosen bishop of Orleans, about 375; or, according to others, in the reign of Martel of France, by whom he was banished. He died in exile, A.D. 727.

8. Nativity of the blessed Virgin Mary. A concert of Angels having been heard in the air to solemnize this day, it was made a festival, and afterwards it was honoured both with an octave and a vigil.

14. Holy Cross-day, or Exaltatio Crucis, in commemoration of the erecting of our Saviour's Cross, which had been recovered from the Persians, on Mount Calvary, by the emperor Heraclius, A.D. 629. Cross in Saxon is called Rood, and therefore this is vulgarly called Holy-Rood Day.

17. St Lambert, was bishop of Utrecht in the time of Pepin I.; but reproving the king's grandson for his amours, he was murdered by the contrivance of one of his concubines. At first he had only a commemoration, but subsequently a festival was established, A.D. 1240.

26. St Cyprian, archbishop of Carthage, and martyr.

30. St Jerom, priest, confessor, and doctor.

X. ROMISH SAINTS' DAYS AND HOLY-DAYS IN OCTOBER.

1. Remigius, bishop of Rheims. He converted king Clovis, and the cruse of Chrism, which a dove brought down from heaven for his baptism, used to be preserved for anointing the French kings at their coronation.

5. Faith, a Roman virgin, suffered martyrdom under Hadrian, A.D. 121.

9. St Denys the Areopagite, was converted by St Paul at Athens, of which he was the first bishop. "Some relate of him, that he went thence and preached the Gospel in France, and was beheaded at Paris, and that when his head was cut off he took it up himself in his arms, and carried it about three miles to a place, from him called 'Fanum Dionysii,' or St Denys's. On this account he is claimed by the French as their tutelar saint."

13. Translation of King Edward the Confessor. He was supposed to have been called "Confessor" from his general piety, and his devotion to the see of Rome. "The truth of one miracle ascribed to him cannot reasonably be questioned, and that is a curing by touch a disease in the throat, called from hence the king's evil, because the power has descended to his successors ever since." (Calendar of 1700.) His crown, chair, staff, spurs, &c., are still made use of in the coronation of our English kings.

17. Etheldreda, commonly called St Audry. She was daughter of Anna, king of the East Angles, and though she was twice married and lived with her last husband, king Elfrid of Northumberland, twelve years, yet remained a virgin, as Bede relates. At the end of which she left him, and retired for devotion into the Isle of Ely, where she built a monastery for nuns, and was herself the first abbess thereof. She died about A. D. 682.

25. Crispin. He was a noble Roman, who no sooner was converted to Christianity than he forsook the world, and travelling into Gallia, he converted great numbers at Soissons. For a maintenance he exercised the trade of shoemaking, and after his martyrdom under Diocletian, the men of that profession chose him for their patron saint, "and the honour done it by so noble a person, was that I suppose that gave this mystery the title of the *gentle craft*."

XI. ROMISH SAINTS' DAYS AND HOLY-DAYS IN NOVEMBER.

6. Leonard, a scholar of Remigius, and in such favour with Clovis, the first Christian king of the Franks, that he used to deliver prisoners at his intercession, and hence he became their patron.

11. St Martin. (See July 14.)

13. St Britius, or Brice, succeeded Martin, and died in 444.

14. Machutus, a famous bishop of St Maloes, A. D. 500.

17. Hugh, bishop of Lincoln. Henry II. brought him from Burgundy, to be prior of the Carthusians at Wiltenham, after which he became bishop of Lincoln. In the year 1220 he was canonized at Rome; and his body being taken up and placed in a silver shrine, Oct. 17, 1282, several miracles were performed at it.

20. Edmund, king of the East Angles, was slain by the Danes, and buried at Bederisgueard, afterwards called Bury St Edmund's. Canute rebuilt the splendid church in his honour, and offered his own crown on the martyr's tomb.

22. Cecilia, a Roman virgin, who suffered martyrdom about the year 230. "She should seem to excel in music, the lovers of it having chosen her for their patron saint."

23. St Clement I., bishop of Rome and martyr. (See Lect. on E. H. p. 35.)

24. Catherine, an Alexandrian virgin, who suffered martyrdom in the year 303, by having a wheel stuck round with iron spikes, or the points of swords, rolled over her body.

XII. ROMISH SAINTS' DAYS AND HOLY-DAYS IN DECEMBER.

6. Nicolas, bishop of Myra in Lycia. He was remarkable for his great charity. "It is said, that by his prayers he calmed a very dangerous tempest at sea, and therefore in the Church of Rome is the mariners' patron saint, whom they use to invoke in the like extremity." He died about the year 343.

8. Conception of the blessed Virgin Mary. This feast was instituted by Anselm, archbishop of Canterbury, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to shore. The council of Oxford, A.D. 1222, made its observance optional. The question about the Virgin's immaculate conception, first started by Peter Lombard, about the year 1160, had previously led to warm discussions. Her Assumption into

heaven, and Presentation in the temple at three years old, are also celebrated by the Roman Church.

12. Lucy, a Sicilian virgin, who in defence of her virtue and faith, suffered martyrdom in Sicily, about the year 305.

16. O Sapientia. So called from the beginning of an Antiphony in the Latin service, which used to be sung in honour of Christ's advent, from this day till Christmas Eve.

31. Sylvester, bishop of Rome, in the reign of Constantine, "which emperor would have honoured him with a crown of gold, but he contented himself with a Phrygian mitre. He instituted many orders for the government of the Church, and procured of the emperor large privileges for it." He died about the year 334.

Lecture IV.

ON THE DOCTRINAL, DEVOTIONAL, AND LITURGICAL BOOKS OF THE REIGNS OF HENRY VIII. AND EDWARD VI.

FORMULARIES OF FAITH IN THE REIGN OF HENRY VIII.

Q. GIVE a brief notice of some of the works relating to public and private worship, which appeared in the latter part of the reign of Henry VIII.

A. These consisted chiefly of short works denominated PRIMERS, which contained various other prayers, but almost invariably the Creed, the Ave Maria, and the Pater Noster, accompanied by comments and explanations, as has already been explained (see p. 249). The authorized formularies were:

I. "Articles devised by the Kinges Highnes Majestie, to stablyshe Christen quietnes and unitie amonge us, and to avoyde contentious opinions, which Articles be also approved by the consent and determination of the Hole Clergie of this realme. Anno 1536."

This consisted of a preface, being an address of Henry VIII. "in earth supreme head of the church of England," to all his subjects, which explained their object, by stating that, (1) They contained the principal articles concerning our faith, including the Sacraments of Baptism, Penance, and the Altar, and an explanation of Justification; (2) Articles concerning the laudable ceremonies used in the Church: and first of Images; next, of honouring the Saints; of praying to Saints; of Rites and Ceremonies; and lastly, of Purgatory.

II. "The Institution of a Christian man: containing the Exposition or Interpretation of the Common Creed, of the Seven Sacraments, of the Ten Commandments, and of the Pater Noster and the Ave Maria, Justification, and Purgatory. 1537." There was a preface of the prelates prefixed.

III. "A Necessary Doctrine and Erudition for any Christian Man, set forth by the King's Majesty of England," &c. It consisted of a Preface, having the King's Proclamation prefixed; the Declaration of Faith; the Creed, or the twelve Articles of the Christian Faith, with certain Notes for the better understanding of this Creed; an Exposition of the Seven Sacraments; of the Ten Commandments; of the Prayer of our Lord, called the Pater Noster, divided into seven petitions; of the Salutation of the Angel to the blessed Virgin Mary; of the Articles of Free-will, Justification, and Good Works; and lastly, of a Prayer for souls departed. Printed in 1543.

PRIMERS DURING THE REIGN OF HENRY VIII.

Q. What is the meaning of the word Primer, and when did Primers come into use?

A. It denotes a book used for teaching children to read; but, as it generally contained lessons taken from the Creed, the Lord's Prayer, the Ten Commandments, the Ave Maria, or some such well known formularies, accompanied with elementary explanations, it implied a book for elementary religious instruction, and at length came to signify a book somewhat similar to our Prayer Books, except that there was no set form of prayer common to all Primers. It is probable that they were compiled at first by adherents of the Church of Rome, in order to comply with the growing desire of the people to possess such information, especially after the English translations of the Scriptures were forbidden.

After the commencement of the sixteenth century books of prayers, differing materially from each other, were printed under the title of the "Primer of Salisbury," of the earliest of some of which the following is a list:

Prymer of Salisbury use: in ædibus Francisci Regnault, 12mo. 1527. (Burton's Preface to the Primers of Henry VIII.)

This Prymer of Salysbury use is set out a long wout ony

serchyng, with many prayers, and goodly pyctures in the kalender, in the matyns of our lady, in the houres of the crosse, in the vii. psalmes, and in the dyrygge. And be newly enprynted at Parys. M.cccc.xxxi.

12mo. François Regnault.

It contains an "Almanack for xvi yeres;" a Kalendar with a curious picture for every month; "the dayes of the weke moralysed;"

The maner to lyue well, deuoutly and salutarily euery day of all persones of meane estate. Compyled by mayster Johan Quentin doctour in dyuinyte at Paris: translated out of the frenche into englyshe by Robert Copland prynter at London.

Thre verytees of mayster John Gerson; then follows, "many goodly instructions," with the rubrics in English, but the prayers in Latin; next the usual forms of the Breviary all in Latin; and at length, "Here foloweth certayne questyons what is synne, with the ordre and forme of confession," in English.

This Prymer, &c. (same as the last,) 12mo. Par. 1532.

This Prymer, &c. nearly the same as that of 1531, but with different wood-cuts. Thylman Kewle, Parys, 1533.

Prymer of Salisbury use. 24mo. Thielman Kewell, 1534.

There was probably no later edition of these Salisbury Primers.

Q. Three English Primers of the reign of Henry VIII. have been republished. In what does their value consist, and what is known of their history and contents?

A. These are Marshall's Primer, printed, or rather a second edition of it printed, in the year 1535; Bishop Hilsey's Primer, in 1539; and King Henry's Primer, in 1545. Marshall's Primer was a much larger and more important book than any of its kind that had appeared before, and was unhesitatingly aimed at the corruptions of the Church of Rome. In the former edition the Litany and Dirige had been omitted, which gave great offence to the partizans of the pope; the Litany, in a modified form, however, was restored in the later editions. The first part

contains expositions of the Ten Commandments, the Belief, the Lord's Prayer, and the Ave Maria, which were undoubtedly used by the compilers of the "Institution of a Christian Man," in 1537, as Dr Burton proves by comparing several passages together.

The second Primer is, "The Manual of Prayers, or the Primer in English, set out at length by John, late Lord Bishop of Rochester, at the commandment of the Right Honourable Lord Thomas Crumwell, Lord Privy Seal, Vicegerent to the King's Highness."

John Hilsey, or Hildesley, was a Dominican friar, who was made bishop of Rochester in 1535. He was a friend and coadjutor of Cranmer in his attempts at reformation, and assisted in drawing up "The Institution of a Christian Man," in 1537. It is supposed that the selection of Epistles and Gospels in this book was chiefly followed by the framers of king Edward's books, especially in those places where the selection differs from that of the Breviary.

Both of these works resemble the Breviary in their arrangement of subjects; and it appears from Hilsey's "Instruction of the Manner in hearing of the Mass," that he, and as a matter of course Crumwell, believed in the corporal presence.

The third is, "The Primer set forth by the King's Majesty, and his Clergy, to be taught, learned, and read: and none other to be used throughout all his dominions. 1545."

It is formed upon the model of the Breviary, in having prayers for Matins, Evensong, Complene, &c. and is remarkable for having a Litany which, with a few variations, was inserted in king Edward's first book.

THE LITURGIES, PRIMERS, &c. OF THE REIGN OF EDWARD VI.

Q. UNDER what circumstances was the first measure of a religious character adopted in the reign of Edward VI.? How was it ratified?

A. The service of the mass had been strictly enforced,

especially by the Six Articles of Henry VIII.; but in the first year of Edward VI. the convocation having unanimously decided that the mass should be converted into a communion, and that the elements should be delivered in both kinds to the people, an act of parliament was passed authorizing the change. Shortly afterwards, on the 8th March, 1548, the "Order of the Communion" appeared, accompanied by a proclamation, which promised "other such godly orders as might be most to God's glory, the edifying of the people, and for the advancement of true religion;" but it also commanded all persons "to stay and quiet themselves, as men content to follow authority, and not enterprising to run before, and so by their rashness become the greatest hinderers."

Q. When was the first Book of Common Prayer of Edward VI. drawn up? When was the Ordinal published?

A. The commissioners authorized by parliament met at Windsor in May 1548, and drew up this Book of Common Prayer, which was afterwards approved by convocation, and ratified by an act of parliament in the following January. This book was ordered to be used for all divine offices from the feast of Whitsunday following.

"The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests and Deacons," was not confirmed and published until March 1549.

Q. At what period was the second book of Edward VI. brought into use? When was it abolished?

A. Certain commissioners, who had been appointed to revise the first book, appear to have drawn up the new book towards the end of 1551, and it was finally approved and ratified by all parts of the legislature early in the year 1552. This book contained an office for making and consecrating of Bishops, Priests, and Deacons, and was ordered to be used throughout the kingdom from the feast of All Saints following. Queen Mary abolished it from and after the 20th December, 1553.

Q. Three other works, besides those which related

to public worship, appeared in the reign of Edward VI. What were they?

A. The FIRST was "The Primer: or Book of Private Prayer, needful to be used of all Christians. Authorized and set forth by order of King Edward VI. 1553."

The SECOND was "A short Catechism; or plain instruction, containing the sum of Christian Learning, set forth by the King's authority, for all schoolmasters to teach."

The THIRD was a Latin translation of the former Catechism to be used in Grammar Schools. Each of these had the Articles of Edward VI. appended to them, the one in English and the other in Latin.

The Primer contained "The Catechism [without the explanation of the Sacraments], with divers and sundry Graces; a preparative unto Prayer, with a preface concerning the same; Prayers to be said at uprising from, and going to, bed; an order of private prayer for Morning and Evening; Sentences of holy Scripture for an entrance to unfeigned repentance; a confession of sins; a prayer containing the absolution of sin; Morning prayer on Sunday; the Litany; Evening prayer on Sunday; Morning and Evening prayer for every day in the week [these were nearly the same as those in the Prayer Book]; and, lastly, between fifty and sixty 'sundry godly prayers for divers persons.'"

Q. What steps were taken in the early part of the reign of Queen Elizabeth for the regulation of Divine worship?

A. At the end of December 1558, a Proclamation was issued, by which the Lord's Prayer, the Creed, and the Litany, as well as the Epistles, Gospels, and Ten Commandments, were allowed to be read in English, but "without exposition, or addition of any manner of sense or meaning to be applied or added."

In the following year, A.D. 1559, a revised edition of the second book of Edward VI. was ratified, and an Act

of Uniformity passed, which provided, "that the said Book with the alterations therein added, should be, from and after the Feast of the Nativity of St John Baptist, in full force and effect, any thing in the Statute of Repeal [of Queen Mary] to the contrary notwithstanding."

NOTE:—The next revision of the Service Book was made after the Hampton Court Conference, in the reign of James I., A. D. 1603-4, and the last and final review after the Savoy Conference in the reign of Charles I., A. D. 1662.

A modification of the English Book of Common Prayer for the Church of Scotland was promulgated in the reign of Charles I., A. D. 1637. We shall often have occasion to refer to these three books. An account of the various circumstances attending may be found in any history of those periods, and a brief notice of them is inserted in the College Lectures on Ecclesiastical History.

Q. Mention the reasons alleged by the compilers of the first Prayer Book of King Edward VI., which rendered the work necessary.

A. They state that all things devised by the wit of man are sure to be corrupted, and that the Common Prayers in the Church have not escaped, as appears by comparing them with the works of the ancient Fathers. For (1) the Fathers so ordered that the whole Bible (or the greatest part thereof) should be read over once in the year; whereas, by the "planting in of uncertain Stories, Legends, Responds, Verses, vain Repetitions, Commemorations, [i. e. the mixing of the Service of a lesser Holy-day with that of the Sunday, or of a greater Holy-day], and Synodals, [i. e. the reading of the decrees of Provincial Synods in parish-churches], that commonly when any book of the Bible was begun, before three or four chapters were read out, all the rest were unread."

(2) Because, contrary to the precept of St Paul, the Service was read in Latin to the people, which they understood not.

(3) Notwithstanding that the ancient Fathers divided the Psalms into seven portions, whereof every one was

called a Nocturn; now of late time a few of them have been daily said (and oft repeated), and the rest utterly omitted.

(4) "The number and hardness of the rules, called the Pie (from πίναξ, an index), and the manifold changings of the Service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out." (See the Introduction to the Prayer Book "Concerning the Service of the Church.")

Q. How did the compilers of the first two English Prayer Books propose to redress the inconveniences of the older uses?

A. (1) They prefixed a Calendar "plain and easy to be understanden." (2) To hinder one piece of Scripture from being broken off from another, they cut off Anthems, Responds, Invitatories. (3) They "ordained nothing to be read but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same." (4) Furthermore, they considered that the curates would need none other books for their public service, but this book and the Bible. (5) They abolished the Salisbury, Hereford, Bangor, York, and Lincoln Uses; and ordered that the whole realm should have but one Use. (6) They ordered that all parties who had any doubts about the execution of any thing contained in the book should resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order *be not contrary* to any thing contained in this book. (7) In the second and subsequent books it was added: "And if the Bishop of the Diocese be in any doubt, then may he send for the resolution thereof unto the Archbishop." (8) They allowed persons in private prayer to use whatever "language they themselves do understand." (9) In the second book it was added "that all Priests and Deacons shall be bound to say daily Morning and Evening

Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some urgent cause" [not being let by sickness or some other urgent cause, 1662. Of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower. Scotch Liturgy]. (10) It was ordered, in the second book, "that the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably letted, shall say the same in the Parish-church or Chapel where he ministereth, and shall toll a bell thereto a convenient time before he begin, that such as be disposed may come to hear God's word, and to pray with him." (See the beginning of the Prayer Book, "Concerning the Service of the Church.")

Q. "Here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained and kept still." What were they?

A. Some are put away, (1) because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable .... they did more confound and darken, than declare and set forth, Christ's benefits to us." (2) Christ's Gospel not being a Ceremonial Law, (as much of *Moses*' Law was), and therefore only requires those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God. (3) "They were so abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still."

Now as "concerning those persons which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider (1) that without some ceremonies it is not possible to keep any order, or

quiet discipline in the Church." (2) And if they allow this, "they cannot reasonably reprove the old, only for their age, without bewraying their own folly." (3) Those that are retained may be altered and changed, and therefore are not to be esteemed equal to God's Law. (4) They be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. (5) "In these our doings we condemn no other Nations, nor prescribe any thing but to our own people only." (See the beginning of the Prayer Book, "Of Ceremonies, &c.")

Q. What reasons were assigned by the last reviewers of the Book of Common Prayer, in the year 1662, (1) for rejecting some proposed alterations, and (2) for adopting others? (3) What did they profess to be their general aim? and (4) why did they introduce any alterations whatever?

A. (1) "Of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

(2) "Such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such

just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself."

(3) "Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church."

(4) "As to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may

be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear."

Lecture V.

THE RUBRICS ON ORNAMENTS AND VESTMENTS, AND THE ORDER OF MORNING PRAYERS FROM A.D. 1549 TO A.D. 1662.

Q. QUOTE the Rubrics of the first Prayer of Edward VI. relating to ornaments and vestments.

A. I. IN THE FIRST BOOK OF EDWARD VI., A.D. 1549, they were these: "Certain Notes for the more plain explication and decent ministration of things contained in this book:"

¶ In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister, in parish-churches and chapels annexed to the same, shall use a surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the quire, beside their Surplices, such hoods as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every Minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

¶ And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his rochet, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

¶ Also upon Christmas day, Easter day, the Ascension day, Whit-sunday, and the feast of the Trinity, may be used any part of holy Scripture, hereafter to be certainly limited and appointed, in the stead of the Litany.

¶ If there be a sermon, or for other great cause, the Curate by his discretion may leave out the Litany, Gloria in Excelsis, the Creed, the homily, and the exhortation to the Communion.

And again before the Communion Service:

¶ Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry,

shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, then so many shall be ready to help the Priest in the ministration, as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles.

II. In the Second Book of Edward VI. A.D. 1552, they were as follows:

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE USED AND SAID.

¶ The Morning and Evening Prayer shall be used in such places of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the Chancels shall remain as they have done in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other times of his ministration shall use neither Albe, Vestment, nor Cope: but being Archbishop, or Bishop, he shall have and wear a Rochet: and being a Priest or Deacon, he shall have and wear a Surplice only.

III. In the Books of Elizabeth, A.D. 1559, and of James I., A.D. 1604:

¶ The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

¶ And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church, as were in use by authority of parliament in the second year of the reign of king Edward the VI., according to the act of parliament set in the beginning of this book.

Note:—The passage of the act of Elizabeth here referred to is the following:

¶ Such ornaments of the Church and of the Ministers thereof shall be retained and be in use, as was in this Church of England by authority of parliament in the second year of the reign of king Edward VI., until other order shall be therein taken, by the authority of the Queen's Majesty, with the advice of her commissioners appointed

and authorized under the great seal of England for causes ecclesiastical, or of the Metropolitan of this realm.

IV. In the Scotch Liturgy of Charles I., A. D. 1637:

THE ORDER WHEN AND HOW
MORNING AND EVENING PRAYER
SHALL BE SAID OR SUNG.

¶ The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it be otherwise determined by the Ordinary of the place: and the Chancels shall remain as they have done in times past.

¶ And here is to be noted that the Presbyter or Minister at the time of the Communion, and at other times in his ministration, shall use such ornaments in the Church, as are prescribed, or shall be by his majesty, or his successors, according to the act of parliament provided in that behalf.

V. After the last review under Charles II., A. D. 1662, the form became:

THE ORDER FOR
MORNING AND EVENING PRAYER
DAILY TO BE SAID AND USED
THROUGHOUT THE YEAR.

¶ The Morning, &c. as in 1549, 1552, and 1604.

¶ And here is to be noted, that such Ornaments of the Church and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament, in the second year of the reign of King Edward the Sixth.

Note:—An act of parliament was passed in the thirty-first year of Henry VIII., by which the authority of law was given to his proclamations, and those which should be issued in the minority of his son. In the year 1547, whilst this act was unrepealed, certain injunctions were published in the name of Edward VI.: by these it was ordered that the Clergy

¶ Shall suffer henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture, but only two lights on the high altar before the Sacrament, which, for the signification that Christ is the very true light of the world, they shall suffer to remain there still.

Q. State briefly what were the different parts of, and the rubrics for, the public service at Matins, in the First Prayer Book of Edward VI., A.D. 1549.

A. The following is a summary of its contents:

AN

ORDER FOR MATINS

DAILY THROUGHOUT THE YEAR.

¶ The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the *Pater Noster*.

Our Father, &c., but deliver us from evil. Amen.

Then likewise he shall say,

O Lord, open thou my lips.

Answer. And my mouth shall shew forth thy praise.

Priest. O God, make speed to save me.

Answer. O Lord, make haste to help me.

Priest. Glory, &c....Ghost. As it was, &c....end. Amen.

Praise ye the Lord.

And from Easter to Trinity Sunday.

Alleluia.

Then shall be said or sung, without any Invitatory, this Psalm. *Venite, exultemus,* &c. in English, as followeth:

Psalm xcv. O come, &c. Glory be, &c. Amen.

¶ Then shall follow certain Psalms in order as they have been appointed in a table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year, and likewise in the end of *Benedictus*, *Benedicite*, and *Nunc Dimittis*, shall be repeated.

Glory be, &c.

¶ Then shall be read two lessons distinctly with a loud voice, that the people may hear. The first of the Old Testament, the second of the New; like as they be appointed by the Calendar, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing and turning him so as he may best be heard of all such as be present. And before every Lesson, the Minister

[shall say, &c. p. 292.

Q. State briefly what were the different parts of, and the rubrics for, the public service at Morning Prayer in the SECOND PRAYER BOOK OF EDWARD VI., A.D. 1552.

A. The following is a summary from its commencement:

AN

ORDER FOR MORNING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences. [Which are the same as those now used.]

AT what time soever a sinner, &c. Ezechiel xviii., &c.
DEARLY beloved brethren.....saying after me.

¶ A General Confession, to be said of the whole Congregation after the Minister, kneeling.

ALMIGHTY and, &c.....thy holy name. Amen.

The Absolution to be pronounced by the Minister alone.

ALMIGHTY God, &c.....through Jesus Christ our Lord.

¶ The people shall answer,

Amen.

¶ Then shall the Minister begin the Lord's Prayer with a loud voice.

Our Father, &c.....But deliver us from evil. Amen.

¶ Then likewise he shall say.

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answer. O Lord, make haste to help us.
Priest. Glory be, &c.....world without end. Amen.
Praise ye the Lord.

¶ Then shall be said or sung this Psalm following.

[Psalm xcv.]

[Then shall, &c. p. 293.

shall say thus: The first, second, third or fourth chapter of Genesis or Exodus, Matthew, Mark, or other like as is appointed in the Calendar. And in the end of every chapter, he shall say,

Here endeth such a chapter of such a book.

¶ And (to the end the people may the better hear) in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and Gospel.

¶ After the first Lesson shall follow throughout the year, except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite omnia opera Domini Domino*, in English as followeth:

Te Deum Laudamus.

We praise thee, O God, we knowledge thee to be the Lord.....let me never be confounded.

Benedicite omnia Opera Domini Domino.

O all ye works, &c. Glory, &c. As it was, &c. Amen.

¶ And after the Second Lesson, throughout the whole year, shall be used *Benedictus Dominus Deus Israel*, &c. in English, as followeth:

Benedictus. Luc. i.

Blessed be the Lord, &c. Glory, &c. Amen.

¶ Then shall be said daily through the year, the prayers following, as well at Evensong as at Matins, all devoutly kneeling.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Then the Minister shall say the Creed and the Lord's Prayer in English, with a loud voice, &c.

Answer. But deliver us from evil. Amen.
Priest. O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Priest. O Lord, save the king.
Answer. And mercifully hear us when we call upon thee.

[Priest, &c. p. 294.

¶ Then shall follow certain Psalms. [As in 1549.]

Glory be to the Father, and to the Son, &c.

¶ Then shall be read two Lessons, &c. [As in 1549.]

Here endeth such a Chapter of such a Book.

¶ And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.

[As appointed in the first Book of 1549; then]

¶ *Te Deum Laudamus,* in English, daily throughout the year.

We praise thee, &c.....let me never be confounded.

¶ Or this Canticle, *Benedicite omnia opera Domini Domino.*

O ALL ye works, &c.....magnify him for ever. Glory, &c.

¶ And after the Second Lesson shall be used and said, *Benedictus,* in English, as followeth:

BLESSED be the Lord, &c.....the way of peace. Glory, &c. Amen.

¶ Or else this Psalm.

Jubilate Deo. Psalm c.

O BE joyful in the Lord, &c.....generation. Glory, &c. Amen.

¶ Then shall be said the *Creed,* by the Minister and the people standing.

I BELIEVE, &c.....everlasting. Amen.

[In 1662 the Athanasian Creed was detached from the Services, and placed before the Litany, with this rubric.

¶ *Upon these Feasts;* Christmas Day, *the* Epiphany, *Saint* Matthias, Easter Day, Ascension Day, Whit-Sunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *shall be sung or said at Morning Prayer instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* ATHANASIUS, *by the Minister and people standing.*]

[And after that, &c. p. 295.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thine holy Spirit from us.

Priest. The Lord be with you.

Answer. And with thy spirit.

¶ Then shall daily follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at Matins throughout all the year, as followeth: the Priest standing up, and saying,

Let us pray.

¶ Then the Collect of the day.

The second Collect: for peace.

O God, which art author of peace, and lover of concord, &c. Amen.

The third Collect: for grace.

¶ And after that, these Prayers following, as well at Evening as at Morning Prayer: all devoutly kneeling. The Minister first pronouncing with a loud voice,

The Lord be with you.
Answer. And with thy spirit. [Not in 1549.]
The Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer, in English, with a loud voice.

Our Father, which art, &c.

¶ Then the Minister standing up shall say,

O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. And mercifully hear us, when we call upon thee.
Priest. Endue thy ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thine holy Spirit from us.

¶ Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for Peace. The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer, throughout all the year, as followeth.

The second Collect, for Peace.

O God, which art author of peace, &c.

The third Collect, for Grace.

O Lord our heavenly Father, &c.

Q. Mention some of the principal alterations that were made in the Rubrics of the Order for Morning Prayer in the reviews, after the Hampton Court (A.D. 1604) and Savoy (A.D. 1662) Conferences.

A. 1. The first rubric was altered in 1662 to:

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or* MORE *of these sentences, &c.*

The sentences themselves being then taken from the new translation of the Bible, and the numbers of the verses added.

2. The rubric before the Absolution was altered in 1604 to:

¶ *The Absolution,* OR REMISSION OF SINS, *to be pronounced by the Minister alone;*

and in 1662 to:

¶ *The Absolution,* OR REMISSION OF SINS, *to be pronounced by the* PRIEST *alone,* STANDING; *the people still kneeling.*

And at the end of the Absolution the rubrics were altered in 1662 to:

¶ *The people shall answer* HERE, AND AT THE END OF ALL OTHER PRAYERS, Amen.

¶ THEN THE MINISTER SHALL KNEEL, AND SAY THE LORD'S PRAYER WITH AN AUDIBLE VOICE; THE PEOPLE ALSO KNEELING, AND REPEATING IT WITH HIM, BOTH HERE, AND WHERESOEVER ELSE IT IS USED IN DIVINE SERVICE.

3. The rubric before and in the Doxology became in 1662:

¶ HERE ALL STANDING UP, THE PRIEST SHALL SAY,

Glory, &c. ANSWER. As it was, &c. Amen.

PRIEST. Praise ye the Lord.

ANSWER. THE LORD'S NAME BE PRAISED.

And before the VENITE the rubric became:

¶ *Then shall be said or sung this Psalm,* EXCEPT ON EASTER DAY, UPON WHICH ANOTHER ANTHEM IS APPOINTED; AND ON THE NINETEENTH DAY OF EVERY MONTH IT IS NOT TO BE READ HERE, BUT IN THE ORDINARY COURSE OF THE PSALMS.

4. The rubrics before the Psalms became, in 1662:

¶ *Then shall follow* THE *Psalms in order as they be appointed. And at the end, &c.*, omitting, [*in a table*], &c., and inserting ANSWER before As it was, &c.

And that before the Lessons:

¶ *Then shall be read distinctly with* AN AUDIBLE VOICE THE FIRST LESSON, TAKEN OUT OF THE OLD TESTAMENT, AS IS APPOINTED IN THE CALENDAR, (*except there be proper Lessons assigned for that day*): HE *that readeth* so *standing and turning him* SELF, *as he may best be heard of all such as be present.*

¶ AND AFTER THAT SHALL BE SAID OR SUNG, [compare this with the rubric of 1552 already inserted] *in English,* THE HYMN *called* Te Deum Laudamus, *daily throughout the year.*

¶ NOTE, *That before every lesson the Minister shall say,* Here beginneth such a Chapter, or verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First or the Second Lesson.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament: And after that, the Hymn following; except when that shall happen to be read in the Chapter for the day, or for the Gospel on St John Baptist's Day.*

5. The rubric before the Creed became in 1662:

¶ *Then shall be* SUNG OR *said the* APOSTLES' *Creed, by the Minister and the people standing:* EXCEPT ONLY SUCH DAYS AS THE CREED OF ST ATHANASIUS IS APPOINTED TO BE READ.

6. The alterations in the rubrics from the end of the Creed to the beginning of the Collects were: (1) In 1662, the words *As well at Evening as at Morning Prayer,* were omitted.

(2) In 1604 and 1662, the petition, "Christ, have mercy upon us," was put into italics.

(3) *In English,* was omitted in 1662, before the Lord's Prayer.

(4) In 1662, *Then the* PRIEST, was substituted for *Then the Minister.*

7. The words, ALL KNEELING, were added in 1662, to the rubric before the Collects.

In the Scotch Liturgy, in 1637, the following rubric was added after the third Collect:

¶ *After this Collect ended, followeth the Litany; and if the Litany be not appointed to be said or sung that Morning, then shall next be said the Prayer for the King's Majesty, with the rest of the Prayers following at the end of the Litany, and the Benediction.*

But at the review of 1662, the following were the additional rubrics and prayers after the third Collect:

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A Prayer for the King's Majesty.

O LORD, our heavenly Father, &c. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain, &c. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, &c. *Amen.*

A Prayer of St Chrysostom.

ALMIGHTY God, who hast given us grace, &c. *Amen.*

¶ *Here endeth the order of Morning Prayer throughout the year.*

Lecture VI.

ON THE ORDER FOR EVENING PRAYER, THE LITANY, AND THE RULES FOR READING THE PSALMS AND LESSONS.

Q. SHEW clearly what was the ORDER FOR EVENSONG, in the first Prayer Book of king Edward VI., A.D. 1549.

A. With the omission of the text of the Psalms and Hymns, it was in the following form:

AN

ORDER FOR EVENSONG

THROUGHOUT THE YEAR.

¶ The Priest shall say.

Our Father, &c.

Then likewise he shall say.

O God, make speed to save me.
Answer. O Lord, make haste to help me.
Priest. Glory, &c. As it was, &c. Amen.
Praise ye the Lord.

And from Easter to Trinity Sunday.

Alleluia. As before is appointed at Matins.

Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Calendar, except there be proper Lessons appointed for that day. After that (*Magnificat anima mea Dominum*) in English, as followeth.

Magnificat. Luc. i. My soul, &c. Glory, &c. As it was, &c. Amen.

Then a Lesson of the New Testament. And after that (*Nunc dimittis servum tuum*) in English as followeth.

Nunc Dimittis. Luc. ii. Lord, now, &c. Glory, &c. As it was, &c. Amen.

Then the suffrages before assigned at Matins, the Clerks kneeling likewise, with three Collects. First of the day: Second of peace: Third for aid against all perils, as here followeth. Which two last Collects shall be daily said at Evensong without alteration.

The Second Collect at Evensong. O God, &c.
The Third Collect for aid, &c. Lighten, &c.

¶ In the feasts of *Christmas, the Epiphany, Easter, the Ascension, Pentecost,* and upon *Trinity Sunday,* shall be sung or said immediately after *Benedictus* this Confession of our Christian Faith.

Quicunque vult, &c. Whosoever, &c. Glory, &c. As it was, &c. Amen.

Thus endeth the order for Matins and Evensong through the whole Year.

Q. Shew clearly what was the ORDER FOR EVENING PRAYER in the second Prayer Book of king Edward VI., A.D. 1552.

A. With the omission of the text of the Psalms and Hymns, it was in the following order:

AN

ORDER FOR EVENING PRAYER

THROUGHOUT THE YEAR.

¶ The Priest shall say,

Our Father which, &c.

Then likewise he shall say.

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.
Answer. Lord, make haste to help us.
Priest. Glory, &c. As it was, &c. Amen.
Praise ye the Lord.

Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament as is appointed likewise in the Kalendar, except there be proper lessons appointed for that day. After that, *Magnificat*, in English, as followeth.

Magnificat. My soul, &c. Glory, &c. Amen.

¶ Or else this Psalm. *Cantate Domino.* Psalm xcviii.

Then a Lesson of the New Testament. And after that *Nunc Dimittis* in English, as followeth.

Lord, now, &c. Glory, &c. Amen.

¶ Or else this Psalm. *Deus misereatur.* Psalm lxvii.

¶ Then shall follow the Creed, with other prayers as is before appointed at morning prayer after *Benedictus*. And with three Collects: First of the Day: the second of Peace: Third for Aid against all perils, as hereafter followeth: which two last Collects shall be daily said at evening prayer without alteration.

The second Collect, &c. O God, &c.
The third Collect, &c. Lighten, &c.

¶ In the feasts of Christmas, the Epiphany, Saint Matthew, Easter, the Ascension, Pentecost, Saint John Baptist, Saint James, Saint Bartholomew, Saint Mathew, Saint Symon and Jude, Saint Andrew, and Trinity Sunday: shall be sung or said immediately after *Benedictus*, this Confession of our Christian Faith.

Quicunque vult, &c. Whosoever, &c. Glory be, &c. Amen.

¶ *Thus endeth the order of Morning and Evening Prayer, through the whole year.*

Q. What alterations were made in the Order for Evening Prayer, (as settled in 1552 and 1604), after the Savoy Conference in 1662?

A. The changes were exactly the same as those made at the Morning Prayer, (as described in the last Lecture,) until the beginning of the Psalms; where a modified Rubric was introduced, in 1662, and the other Rubrics also were altered as is described below.

¶ Then SHALL BE SAID OR SUNG the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. AND after that Magnificat, (OR THE SONG OF THE BLESSED VIRGIN MARY) in English, as followeth,

Magnificat. St Luke i. 46.

My soul, &c. Glory, &c. Amen.

¶ Or else this Psalm; EXCEPT IT BE ON THE NINETEENTH DAY OF THE MONTH, WHEN IT IS READ IN THE ORDINARY COURSE OF THE PSALMS.

Cantate Domino, Ps. 98.

O sing unto the Lord...Glory, &c. Amen.

The words OR THE SONG OF SIMEON, were added to the Rubric before the *Nunc Dimittis*, and EXCEPT IT BE ON THE TWELFTH DAY OF THE MONTH, to that before the *Deus Misereatur.*

The Rubric before the Creed was altered unto:

¶ Then shall be said or sung the Apostles' Creed by the Minister and people standing.

The Rubrics before the first, and at the end of the third Collects, became respectively:

¶ Then shall follow three Collects; the first of the Day, the second for Peace, the third for aid against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer, without alteration.

¶ In quires and places where they sing, here followeth the anthem.

The other alterations are the same as have been described in the corresponding part of the Morning Prayer.

THE LITANY.

Q. What alterations have been made at different times in the Rubric preceding the Litany?

A. In the first book of Edward VI. "The Litany and Suffrages," was placed after the Communion Service with this Rubric:

¶ Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the King's Majesty's Injunction; or as is or shall be appointed by his highness.

In the books of 1552, 1559, and 1604, the Rubric became:

¶ Here followeth the Litany, to be used upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

In 1662 the Rubric became:

¶ Here followeth the Litany OR GENERAL SUPPLICATION, to be SUNG OR SAID AFTER MORNING PRAYER, upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

Q. State what were the Rubrics, after the first, in the Litany of 1549.

A. The Lord's Prayer and the Versicles were thus placed:

Our Father, which art in heaven. *With the residue of the Paternoster.*

And lead us not into temptation.

But deliver us from evil.

The Versicle. O Lord, deal not with us after our sins.

The Answer. Neither reward us after our iniquities.

Then as at present, (except *Answer* before As it was, &c.) until

The Versicle. O Lord, let thy mercy be shewed upon us.

The Answer. As we do put our trust in thee.

It then concluded with the two prayers: WE humbly, &c.; and ALMIGHTY God, which hast given us grace, &c.

NOTE:—The Prayers, *For Rain*, and *For Fair Weather*, were placed at the end of the Communion Service.

Q. What additions were made in 1552 and 1559 to the Litany of 1549?

A. In 1552 these prayers were inserted between the two last prayers, viz:

For rain, if the time require. O GOD, heavenly Father, &c.

For fair weather. O LORD, which for the sin of man, &c.

In the time of dearth and famine. O GOD, heavenly Father, &c.

Or thus. O GOD, merciful Father, &c. [omitted in 1559].

In the time of war. O ALMIGHTY God, king of all, &c.

In the time of any common plague or sickness. O ALMIGHTY God, which, &c.

[The Litany of 1559 ended with the prayer, O GOD, whose nature, &c.]

¶ And the Litany shall ever end with this Collect following.

ALMIGHTY God, who hast given us grace at this time, &c.

In the book of queen Elizabeth, A.D. 1559, the following prayers were inserted before, *For rain, &c.* viz.

A Prayer for the Queen's Majesty. O LORD, our heavenly Father, high and mighty, King of kings, &c.

ALMIGHTY and everlasting God, which only workest, &c.

(*The Prayer for the Clergy and People.*)

A Prayer of Chrysostom. ALMIGHTY God, which, &c.

2 *Corinth.* 13. THE grace of our Lord, &c.

And then as above, except with the omissions and insertion there noted; but on ordinary occasions it ended with 2 Cor. xiii., as at present.

Q. How was the arrangement of the Litany of 1559 modified after the reviews in 1604 and in 1662?

A. In 1604, immediately after the prayer for the king, there was inserted:

A Prayer for the Queen and Prince, and other the King and Queen's children.

ALMIGHTY God, which has promised to be a Father of thine elect, and of their seed, we humbly beseech thee to bless our gracious Queen ANNE, Prince Henry, and all the King and Queen's royal progeny: endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

The following petition was also inserted in the Litany after that for the King:

THAT it may please thee to bless and preserve our gracious Queen Anne, Prince Henry, and the rest of the King and Queen's royal issue.

Then after the last prayer of 1559, O GOD, whose nature, &c., the following prayers were inserted:

A thanksgiving for rain. O GOD, our heavenly Father, &c.

A thanksgiving for fair weather. O LORD God, &c.

A thanksgiving for plenty. O MOST merciful, &c.

A thanksgiving for peace and victory.

A thanksgiving for deliverance from the plague. O LORD God, who hast wounded us for our sins, &c.

Or this. WE humbly acknowledge before thee, &c.

After the review in 1662, this Rubric was inserted before the Lord's Prayer, viz.

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father.....but deliver us from evil. Amen.

And the word PRIEST was substituted for *Versicle* before the petitions,

"O Lord, deal not with us after our sins."

And, "O Lord, let thy mercy be shewed upon us."

The word ANSWER, was also printed before the second part of the *Gloria Patri*, As it was, &c.

And, lastly, after 2 Cor. xiii., a Rubric was added,

¶ Here endeth the Litany.

The prayers for the King's Majesty, the Royal Family, and for the Clergy and people, being placed towards the ends of the Morning and Evening Prayers, and this new Rubric added after the Litany:

¶ PRAYERS and THANKSGIVINGS upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For Rain.* ¶ *For Fair Weather.* ¶ *In the time of dearth and famine.* ¶ *Or this.* O GOD, merciful Father, who in the time of Elisha, &c. ¶ *In the time of War and Tumults.* ¶ *In the time of Common Plague or Sickness.* ¶ IN THE TIME OF EMBER WEEKS, TO BE SAID EVERY DAY FOR THOSE THAT ARE TO BE ADMITTED INTO HOLY ORDERS. ¶ OR THIS. ALMIGHTY God, the giver of all good gifts, &c. ¶ A PRAYER THAT MAY BE SAID AFTER ANY OF THE FORMER. O GOD, whose nature and property is ever to forgive, &c. ¶ A PRAYER FOR THE HIGH COURT OF PARLIAMENT, TO BE READ DURING THEIR SESSION. ¶ A COLLECT OR PRAYER FOR ALL CONDITIONS OF MEN, TO BE USED AT SUCH TIMES AS WHEN THE LITANY IS NOT APPOINTED TO BE SAID.

THANKSGIVINGS.

¶ *General thanksgiving.* ¶ *For Rain.* ¶ *For Fair Weather.* ¶ *For Plenty.* ¶ *For peace and deliverance from our enemies.* ¶ *For restoring public peace at home.* ¶ *For deliverance from the Plague, or* OTHER COMMON SICKNESS. ¶ *Or this.* WE humbly acknowledge thee, &c.

Q. In what order is the PSALTER appointed to be read at MATINS and EVENSONG throughout the year, except on certain proper feasts, in the first book of Edward VI.; and at Morning and Evening Prayer in the other books previous to the last review?

A. The Psalter shall be read through once every month. And because that some Months be longer than

some other be, it is thought good to make them even by this means.

To every Month shall be appointed (as concerning this purpose) just xxx. days.

And because January and March hath one day above the said number, and February, which is placed between them both, hath only xxviii. days: February shall borrow of either of the Months (of January and March) one day. And so the Psalter which shall be read in February, must begin the last day of January, and end the first day of March.

And whereas May, July, August, October and December have xxxi. days apiece: it is ordered that the same Psalms shall be read the last day of the said Months, which were read the day before. So that the Psalter may begin again the first day of the next Months ensuing.

Now to know what Psalms shall be read every day, look in the Calendar the number that is appointed for the Psalms, and then find the same number in this table, and upon that number shall you see, what Psalms shall be said at Morning and Evening Prayer.

And where the cxixth Psalm is divided into xxii portions, and is over long to be read at one time: it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in this Table following.

And here is also to be noted, that in this table, and in all other parts of the Service, where any Psalms are appointed, the number is expressed after the great English Bible, which from the ixth Psalm unto the cxlviiith Psalm (following the division of the Hebrues) doth vary in numbers from the common Latin translation.

Q. In what order is the Psalter appointed to be read according to the present rules?

A. The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening

Prayer. But in February it shall only be read to the 28th or 29th day of the month.

And, whereas JANUARY, MARCH, "May, &c....ensuing," as above: "And whereas the 119th Psalm, &c....portions," as above.

At the end of every Psalm, and of every such part of of the 119th Psalm, shall be repeated this Hymn, Glory be, &c....without end. Amen.

NOTE:—That the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

Q. In what order is the rest of holy Scripture (beside the Psalter) appointed to be read in the Prayer Books of Edward VI. and Queen Elizabeth?

A. The OLD TESTAMENT is appointed for the first Lessons at Morning and Evening Prayer, and shall be read through, every year once, except certain books and chapters, which be least edifying, and might best be spared, and therefore be left unread.

The NEW TESTAMENT is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, beside the Epistles and Gospels: except the Apocalypse, out of the which there be only certain Lessons appointed, upon divers proper feasts.

And to know what LESSONS shall be read every day: find the day of the Month in the Calendar following: and there ye shall perceive the books and chapters, that shall be read for the Lessons, both at Morning and Evening Prayer.

And here is to be noted, that whensoever there be any proper Psalms or Lessons, appointed for any feast, moveable or unmoveable: then the Psalms and Lessons, appointed in the Calendar, shall be omitted for that time.

Ye must note also that the Collect, Epistle, and Gospel,

appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.

This is also to be noted, concerning the LEAP YEARS, that the xxvth day of February, which in Leap year is counted for two days, shall in those two days alter neither Psalm nor Lesson: but the same Psalms and Lessons, which be said the first day, shall also serve for the second day.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the chapter.

And wheresoever is not expressed how far shall be read, there shall you read to the end of the chapter; [was added in the books of 1552 and 1559.]

Q. What alterations were introduced into the books of James I. and Charles II. in the order of reading the Scriptures?

A. In James I.'s book, the following alterations were made:

"When the year of our Lord may be divided into four even parts, which is every fourth year; then the Sunday after leapeth, and that year the Psalms and Lessons which serve for the xxiii. day of February shall be read again the day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that purpose."

"Item, so oft as the first chapter of St Matthew is read either for Lesson or Gospel, ye shall begin the same at (*The birth of Jesus Christ was on this wise*, &c.)"

"And the third chapter of St Luke's Gospel shall be read unto (*so that he was supposed to be the son of Joseph*, &c.)"

The present book merely states "so as the most part thereof will be read every year once, as in the Calendar is appointed," and directs, "that the Collects, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, WHERE IT IS NOT IN THIS BOOK OTHERWISE ORDERED."

Lecture VII.

ON THE TITLES AND AUTHORITY OF THE PRAYER BOOKS; AND ON ECCLESIASTICAL VESTURES.

Q. MENTION the variations that have occurred in the titles of the different Prayer Books from A.D 1549 to 1662.

A. In the first Book of Edward VI. 1549, it was "The Book of the Common Prayer and administration of the Sacraments, and other rites and ceremonies of the Church: after the use of the Church of England."

The word *the* was omitted in all the subsequent books, and in 1552, 1559, and 1604, the latter part was thus worded: "Ceremonies in the Church of England." In 1662, this became "Ceremonies of the Church, according to the use of the Church of England." The Psalms of David *pointed* as they are to be *said or sung* in Churches, and the Ordinal, were also then, for the first time, noticed in the title-page.

Q. State briefly upon what authority the use of the different Books of Common Prayer has been ratified or annulled.

A. (1) The first book of Edward VI. was confirmed by "An Act for Uniformity of Service, and administration of the Sacraments throughout the Realm," 2 and 3 Edw. VI. [A.D. 1549]; and a similar Act was passed for the use of the second Book, 5 and 6 Edw. VI. [A.D. 1552]. This Act also authorizing the Ordinal.

(2) In the year 1553, an Act entitled "An Act for the repeal of certain Statutes made in the time of the reign of king Edward VI.," was passed in the first year of Queen Mary.

(3) In the first year of the reign of Elizabeth, A.D. 1559, another Act of Uniformity was passed.

(4) On the fifth day of March $160\frac{3}{4}$, in the first year of the reign of James I. "A *Proclamation* for the authourizing an uniformity of the Book of Common Prayer, to be used throughout the realm," was issued.

(5) In January $164\frac{4}{5}$ "An Ordinance of Parliament for the taking away of the Book of Common Prayer, and for establishing and putting in execution of the Directory of the Public Worship of God," was issued.

(6) On the 19th May, 1662, the present Act of Uniformity was passed.

Q. To what article of the 36th Canon is every parochial clergymen bound to subscribe? What declaration of Conformity does he also make?

A. "That the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the word of God, and that it may be lawfully used; and that he himself will use the form of the said book prescribed, in the Public Prayer and administration of the Sacraments, and none other."

He also subscribes the following declaration:—

"I *A. B.* do declare that I will conform to the Liturgy of the United Church of England and Ireland, as it is now by law established."

Q. What is the pledge with regard to the Prayer Book exacted of priests at their ordination?

A. It is in these words: "Will you give your faithful diligence, always so to minister the doctrine and Sacraments and the discipline of Christ as the Lord has commanded, and as this Church and realm hath received the same, according to the commandments of God; so that you may teach the people committed to your care and charge, with all diligence to keep and observe the same?"

Answer. "I will do so by the help of God."

ECCLESIASTICAL VESTURES.

Q. What vestures are mentioned in the different Prayer Books of the English Church?

A. They are the (1) Vestment. (2) Cope. (3) Tunicle. (4) Albe. (5) Rochet. (6) Hood. (7) Surplice. (8) Pastoral Staff. (See p. 288.)

Q. With what vestments is the Roman Priest, when about to celebrate mass, clothed?

A. Setting aside those which are used by popes, patriarchs, and bishops, as pertaining to their offices, those of a bishop or priest, when about to celebrate mass, are the AMICE; the ALB; the GIRDLE; the MANIPLE; the STOLE; the CHASUBLE; besides the CASSOCK, which is common to every order of the clergy.

Q. Give a brief description of the CHASUBLE or VESTMENT, as used in the English and other churches?

A. The Chasuble is by way of excellency called the vestment, because none of the clergy inferior to a priest, to whom it is assigned at his ordination, can wear it, and he only at mass. It is called by the Latins the *casula*, *casubulum*, or *casibulum*, as it were a little house (*casa*) or covering of the body: for it covered the whole body from the neck to the feet, and had only one aperture, through which the head was passed. (Isidorus, Lib. xix. Originum c. 24.) The Greeks called it *planeta*, which signifies any thing *circuitous* or *wandering*, because from its circling amplitude it enveloped the whole figure, and the *φαινόλιον* or *φενώλιον*. It was the large *pænula* of the Roman senators, which began to supersede the toga about the time of Augustus, and was subsequently the dress of all respectable citizens. Previously to the sixth century it was worn by laymen as well as ecclesiastics, but it was continued by the latter when abandoned by the former, and shortly afterwards, as appears from the third council of Toledo (A.D. 589), became the peculiar dress of a priest. Some writers suppose that the original Latus clavus of the Roman dress suggested the idea of adorning sometimes the front, and sometimes the back, with a coloured cross. This form of the vestment being found inconvenient to the priest, when celebrating the Eucharist,

if he had no attendants to hold up the sides, so as to leave his arms free, it became customary to have them gathered up on his shoulder; and at a subsequent period, in the Latin church, it was cut into the shape which it assumed when held or gathered up; but the Greeks retain the original form to the present time. It now hangs down both in front and behind the person of the wearer. It is made of various materials and colours, and the figure of a cross is generally placed upon one part of it.

In the English Church the bishop is directed to wear it when celebrating the Eucharist, and in all other public ministrations; but priests can only use it when officiating at the sacrament of the Lord's Supper.

Q. What is the origin and form of the COPE? When and by what authority is it used in the English Church?

A. The cope is a long flowing mantle, open in front, but fastened on the breast. It has a cape attached to the part which covers the shoulders, and was probably derived from the Roman *pœnula,* or the *pluviale,* rain-cloak. It is made of various materials and colours, and is often highly ornamented.

In the Church of England the bishop and presbyters may wear it instead of the vestment (see page 288); its use was forbidden in the rubric of 1552, but queen Elizabeth restored it in 1559, and in her injunctions, which had then the force of law (see the Act of Uniformity of 1559, c. xiii.), she also authorized the epistler and gospeller, who assisted at the Eucharist in cathedral and collegiate churches, to use them, and this is confirmed by the twenty-fourth canon of 1604. It will be observed that the words, "at all times of their ministrations," were substituted in 1662 for the words, "at the time of communion, and at all other times in his ministration." The cope is said by some to have been at first used only in processions and litanies, then on solemn occasions after morning and evening prayer, and at length it became the ordinary dress of the bishop, except at ordinations, at the celebration of the Eucharist, conse-

crating of churches, and on some other occasions. At present we never hear of their being used except at coronations.

Q. Briefly describe the TUNICLE.

A. It is supposed to have been originally the *colobium,* or *sticharion,* and that the sleeves or *epimanika* were afterwards attached to it. In the Roman church it is the vestment assigned to the subdeacon, when he assists at mass, and corresponds to the dalmatic of the deacon. In the English Church it is also assigned to the minister who assists at the celebration of the Eucharist. It was made of the same material as the vestment and cope.

Q. What were the different names, the form, and the colour of the ALB?

A. It was made of linen cloth, and differs from the Roman surplice in that it reaches to the ground, and covers the whole body, having sleeves somewhat broad towards the shoulders, but narrower towards the hands, and is called *alb* from the Latin word *alba,* because of its being of a white colour. The Greeks call it *poderis,* because it descended to the πόδας, the *feet.* Amalarius says it is called *camisia* or *alba,* and Isidorus Hispalensis explains that the sacerdotal linen tunic, fitting close, or bound to, the body, and descending to the feet, is called the *camisia.* They called tunics *camisiæ* from their being like to the under linen tunic, which were used in *camis,* or beds placed near the ground. In the Roman Church the alb is confined by a cord, or girdle, passing round the waist, but the Greek *sticharion* is always left free.

In the Church of England the bishops, priests, and deacons, are directed to use the alb at the celebration of the Eucharist, but the bishop is allowed to substitute a surplice in its place.

Q. What is the ROCHET?

A. "When the sleeves of the surplice were closed and gathered close round the waist, it was called a rochette, or a Roman *camisia,* which was much used in Italy." In the middle ages the bishops were obliged by the canon law to

wear it in public; but at present the English bishops use it only when in church, or when sitting in the parliament-house, and then they throw over it a *chimere*, or upper robe, composed of black satin, which has lawn sleeves sewed to it.

Q. Where is the PASTORAL STAFF first mentioned? What were its different names, and when was it used?

A. Isidorus Hispalensis (Lib. I. de Divin. Off. c. 5; see page 226) is the first writer who speaks of the *baculus* being given to a bishop at his consecration, to signify that he was to govern, correct, or to succour, his people, and it may be inferred from his account that this was no new custom. The fourth council of Toledo (see page 235) decreed that if a bishop had been unjustly deposed, amongst other insignia, his "staff" should be delivered to him, to shew that his authority was restored. It was also called *virga pastoralis*, *ferula*, and *pedum* (because it was shaped like a shepherd's crook with which he seizes the feet of his sheep or goats), *cambuta* (which signifies a crooked piece of wood), &c. Archbishops, instead of a staff, used a cross, with two horizontal bars, which was called a *crosier*.

It was ordered by the first book of Edward VI. that, "whensoever the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his chaplain."

Q. Under what circumstances was the pastoral staff disused in the reign of Queen Elizabeth?

A. When Dr Matthew Parker was consecrated Archbishop of Canterbury in December, 1559, it is recorded that no pastoral staff was delivered to him. Its delivery was prescribed in the ordinal of 1550, but not by that of 1552; and some maintain that as the ordinal was not authorized until after 1549, i.e. in March 1550, it was introduced in the third year of the reign of Edward VI., and therefore the act of 1559, which restored the ornaments used in the second year of Edward VI., would not apply

to those mentioned in the ordinal. From that time the staff has been generally disused; but the crosier of the martyred Laud is said to be still preserved at Oxford.

Q. State some particulars relating to the name, origin, and use of the SURPLICE.

A. Durandus traces its etymology up to the Latin *superpelliceum*, which refers to a tunic made from the skins of animals, and over which the white linen vestment was thrown. Honorius, in the year 1130, describes it as a white loose vest reaching down to the feet, and from various provincial synods, it appears to be considered as a variation of the alb, from which it differed only by being a little shorter, and having fuller sleeves. The Romish Council of Basil, following the decision of synods held in 1456 and 1528, decreed that the surplice should descend as low as the middle of the leg, notwithstanding which "Krazer" complains, "that our surplices have been so much curtailed that they scarcely reach down to the knees, and thus are altogether different from the ancient alb;" and Dr Rock, (a Roman Catholic, in his Hierurgia, p. 661), maintains, "that the surplice used in catholic England was long, with flowing sleeves, and though more ample, perfectly resembled the form of the surplice in use on the continent, in Italy, and especially in Rome, as is evident from the illuminations of old English manuscripts and legends of the saints;" he adds in a note: "It is to be lamented that hitherto no general attempt has been made to reproduce the old English surplice within our sanctuaries .... this vestment comes recommended to our good taste by its intrinsic gracefulness. Its ample and majestic sleeves, and flowing drapery, rendered it more dignified and becoming than the present winged surplice, introduced amongst us from France ...."

Q. What appears to have been the origin of the HOOD, and SQUARE CAP?

A. The hood was originally a cape attached to the back part of the collar of lay as well as ecclesiastical garments, and might be drawn over the head if necessary. It

was lined with furs, silks, and stuffs of various kinds, as may be seen in the robes of the different orders of graduates in our universities. Ducange thinks that a part of these hoods, which originally fitted on the head, was afterwards detached, and finally became the square cap which is now generally worn by students, and some other members of the universities. The words *almutium, capucium, amicia,* and others, are generally supposed to refer to these hoods and caps; but nothing very definite seems to be known on the subject.

Q. Quote the Canons of 1604, which refer to the wearing of HOODS and TIPPETS.

A. The 25th Canon orders that "in the time of Divine Service and Prayers, when there is no Communion, it shall be sufficient to wear surplices; (by the 24th Canon, the principal minister was to use 'a decent cope, and be assisted by the gospeller and epistler agreeably,' at the administration of the Communion), saving that all deans, wardens, masters, and heads of collegiate churches, canons, and prebendaries, being graduates, shall daily, at the times both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees." The 58th orders that "every minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a decent and comely surplice *with sleeves*, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the ordinary. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods, as by the orders of the universities are agreeable to their degrees, which *no minister shall wear* (being no graduate) under pain of suspension. Notwithstanding it shall be lawful for such ministers as are not graduates to wear upon their surplices, instead of hoods, some decent tippet of black, so it *be not* silk."

The 74th Canon, entitled, "Decency of Apparel enjoined to Ministers," enjoins that "all deans, masters of colleges, archdeacons, and prebendaries, (being priests or deacons,) doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars, and sleeves strait at the hands, or wide sleeves, as is used in the universities, with hoods or tippets of silk or sarcenet, and square caps. And that all other ministers admitted or to be admitted to that function shall also usually wear the like apparel as is aforesaid, except

tippets only.....and that in public they go not in their doublet and hose, without coats or cassocks."

Q. Explain what is meant by the word TIPPET, which occurs in the canons of 1604.

A. In the fifty-eighth canon, ministers who are not graduates of the universities are ordered, when they officiate, to wear "some decent tippet of black, so it be not silk:" Nihilominus et huic ministrorum classi (loco Caputiorum) Liripipia permittimus ex nigro (modo ne serico) suis Superpellices injicienda; and the seventy-fourth canon enjoins, that clergyman who are graduates should wear in public "hoods or tippets of silk or sarcenet, and square caps:" Caputiis, vel Liripipiis ex serico et pileis quadratis de more utantur; and that those who are not graduates should wear the same, "except the tippets:" exceptis tantum Liripipiis.

The Advertisements of Queen Elizabeth, A.D. 1564, order all deans, &c. to wear, in their common apparel abroad, "tippets of *sarcenet*, as is lawful for them by that Act of Parliament, anno 24 Henrici Octavi." The Act of 1552, referred to, was to prohibit the inferior clergy, except dignitaries, graduates, and those of the clergy who could "dispend yearly £20. over all charges," from wearing in their tippets any manner of black velvet, black sarcenet, or black satin or other silk, in order to encourage the home manufactures. And in 1557 it was proposed in convocation, "Nec in *epitogiis* quisquam presumat uti velveto aut sarcineto."

It appears also that objections were made to Elizabeth's Injunctions, as bringing in the use of idolatrous garments; if not, it is contended, "cur cappam et superpelliceum in sacris, ita communi vita liripipium [tippet] (quod appellant), et quadratum pileum, gerenda esse præcipiunt." (Keble's Hooker, E.P. v. 78, 13, note.)

In Bailey's Dictionary of 1737, *Liripoop* is explained to be an old word, derived from *cleri peplum*, which signifies "a livery hood;" and *tippet*, to be a Saxon word

which signifies a long scarf which doctors of divinity wear over their gowns; and *scarf* is derived from a Saxon word signifying "clothing," or the Teutonic "scherf, a segment," or the French "escarpe," an ornament of silk, &c. for divines, &c.

Hence it would appear that in Elizabeth's times, and previously to the passing of the canons of 1604, that clergymen who were graduates, &c., were enjoined to wear their hood or tippet when out of doors, and their hoods over their surplices when officiating; but that clergymen who were not graduates were not to wear tippets when abroad, and when officiating they were strictly forbidden to assume any university hood. If, however, they should wish to throw anything over their surplices, they might wear "some decent tippet of black, so that it be not silk."

But there is also mention made of tippets having been used by preachers when it is pretty certain that they were habited in gowns, and not in surplices, and many persons think that on this account the tippet was the ancient *orarium* or stole, or modern scarf, which some clergymen wear both over their gowns and surplices.

Q. Give a brief description of the antiquity, and use, of the STOLE.

A. The word is derived from the Greek στολή, (amictus, vestimentum, indumentum), which signified any cloak or upper garment, but in Latin it generally denoted a habit worn by females. At a subsequent period it denoted the same vestment as the *orarium*, which derived its name, either from its being used to wipe the face (*ora*), especially that of the officiating minister; or, from its being the robe which the primitive Christians wore at public prayer, and with which the females could veil their faces as directed by St Paul (1 Cor. xi. 5). It was originally made of white linen; but when its size was curtailed, and its use appropriated to the clergy when ministering at the altar, it was made of the same materials as the chasuble and other vestments.

In the Greek Church the stole of a priest is called ἐπιτραχήλιον, and is worn round the back of the neck with the ends falling down in front nearly to the feet, whilst the same robe, called in that case ὠράριον, is thrown over the left shoulder of a deacon, and falls down both before and behind the person of the wearer, except at the time of communion, when it is folded round him. It has the word ἅγιος inscribed lengthways on it three times, and appears from the Canons of the Council of Laodicea to have been used at a very early period. (See p. 216, cc. 22, 23.)

It is not mentioned at all in the English Rubrics, but either from custom or tradition it is usually worn in England, by certain dignitaries, and by chaplains, but, in Ireland, it is generally worn in addition to the hood; and apparently there is no reason why every clergyman should not wear it, especially when administering the sacraments.

NOTE:—The AMICE, AMYT, or AMESS, sometimes called the *superhumale*, was a piece of fine linen, in the form of an oblong square, which covered the head and shoulders, and was secured by means of two strings at each end which were tied crosswise over the breast. The word is derived from *amicire*, to cover; and the robe itself was introduced in the tenth century to protect the priest's neck, which was previously left bare. At the time of mass, it was rolled back over the upper part of the chasuble. It was put on first after the cassock; then the alb and girdle were assumed; next came the MANIPLE, which was originally only a narrow strip of linen, used to clear the perspiration from the brow, but was afterwards a mere highly decorated ornamental piece of stuff thrown over the left arm; next the stole was put on, and, lastly, the chasuble.

AN INVENTORY OF SUCH ANCIENT CHURCH FURNITURE AS HAS NOT BEEN MENTIONED BEFORE.

NOTE:—The following is the translation in Hart's Ecclesiastical Records, of a constitution of archbishop Winchelsey, A.D. 1305, and will serve to throw some light upon the customs of the English Church before the Reformation. It is as follows:

"That the parishioners of all the Churches in our pro-

vince of Canterbury may for the future know certainly what repairs belong to them, we will and decree that the parishioners shall be bound to provide all things which follow, viz.:

A *legend*, *antiphonary*, *grail*, *psalter*, *troper*, *ordinal*, *manual*, and *missal*.

Also a *chalice*, a *principal vestment*, with a *chesible*, a *dalmatic*, a *tunic*, a *choral cape*, with all its appendages, (viz. an *alb*, *amyt*, *stole*, *maniple*, and *girdle*).

A *frontal* for the high altar, with *three towels*, (two of which have been consecrated); *three surplices*, one rochet, a processional cross, and another for the dead; a *censer* with the boat (*nave*) and incense, a *lantern* with a bell, (to be carried before the body of Christ in the visitation of the sick,) a decent pyx for the body of Christ, a *lenten veil*, standards for rogations, hand-bells for the dead, a bier, a vessel for holy water, *tablets of peace for the osculatory*, a candelabrum for the paschal light, a belfry with bells and ropes, a font with a lock, the images in the (body of the) Church, the principal image in the chancel, the enclosure of the burial-ground, the repair of the nave of the Church, both within and without, also the repair of the altar, images, glass-windows, books, and vestments.

The repair of the chancel, both within and without, as well as all things which are not expressed here, shall, according to various and approved constitutions and customs, belong to the rector or vicar of the place."

Many of these articles have been described before, as may be found by the Index. The *Troper*, *Troperiam*, or *Troparium*, was the service in which the people answered the priest, and was sometimes called *liber Sequentiarum*.

According to Fosbrooke, "The authentic mark of an altar was its *five crosses;* and there was a small stone called *sigillum altaris*, by which the aperture for the insertion of relics was closed up by mortar tempered in holy water."

The High Altar, though generally placed at the East end of the chancel, was sometimes in the body of the church, and commonly had sufficient space behind to allow processions to encircle it.

The Tabernacle was a sort of turret or cabinet, at the top of

the altar, containing the pyx with the host. Anciently, the host (or eucharistical bread, ready consecrated and reserved,) was placed within the image of a dove, formed of silver or gold, and suspended under the *ciborium*. The tabernacle was sometimes also called the *arca*.

The CIBORIUM was a canopy supported by pillars, and formed a covering to the altar; but these were very uncommon in England, altar-screens having been erected here.

The CREDENCE-TABLE was a small altar near the great one, on which the oblations were prepared before the consecration. This was called by the Greeks *πρόθεσις*.

SEPULCHRUM CHRISTI, also called the *Paschal*, was a richly sculptured tomb, erected near the altar, in which the pyx with the host was solemnly deposited on Good-Friday till Easter-day, when the priests going in procession, removed it thence, chanting the anthem, *Surrexit, non est hic.*

PISCINÆ, otherwise called *lavatories*, are the sinks so frequently seen on the South side of the chancel, and are arched niches cut out of the substance of the wall, hollowed out after the manner of a basin, with a hole in the center to let the water run into the ground. Here the priest washed his hands during the mass.

LOCKERS are also hollowed out of the substance of the wall, sometimes on the North side of the altar, but are usually square, and have no basin at the bottom. These had formerly small doors, and contained the cruets of wine and water, the towels, &c. used in the mass.

When *piscinæ* and *lockers* are found in the transepts of a church, it is a sure sign that there were anciently there chantry chapels.

SEDES MAJESTATIS was a seat at the side of the altar, on which the officiating priest sat during the intervals of the service; and as often as he arose, the deacon, removing his hood or amyt, used to comb his hair.

SEDILIA were *one*, *two*, *three*, and even *four* stone seats, cut out of the wall on the South side of the altar. There are generally three of them rising above each other like steps of stairs; the highest for the priest, the next for the deacon, and the lowest for the sub-deacon, during high mass.

The SEATS OF THE PEOPLE were probably long benches, carved at the ends, and according to Durandus and others, the men sat on the South side of the nave and the women on the North; but at present in the English Churches this order is often reversed.

The ALTAR PLATE: the following articles were indispensable, viz. a *pyx* of silver or ivory for the host; a silver *chalice* (the cover of which may be used as a *paten*); a *chrismatory* for the holy oils, probably something like a cruet-stand; phials for wine and water used during the mass; and candlesticks.

The ANAX was a large flagon anciently used for containing the wine for the Eucharist.

PUGILLARES, *sive* CANACULI, for administering the wine at the Eucharist. They were short reeds or pipes of gold, but were probably never used in England, (see p. 187).

FLABELLUM MUSCATORIUM, a fan to drive away flies, (p. 162).

THURIBULUM, or the *censer*, a circular metal box for incense, opening in the middle, with holes in the top to allow the fumes to escape, and supported in the hands by small chains.

OFFERTORIUM, a vessel, or piece of silk or linen to receive the offerings in; whence that part of the service was called the *Offertory*, which was said at the time the offerings were made; as also the place at which they were made was so called. This was totally distinct from the *poor-box*.

OSCULATORIUM, viz. *pacis ad missam;* the *Pax* for the holy kiss. It was a piece of wood or metal with a picture of our Saviour, the blessed Virgin, or the like, painted or embossed upon it. This was kissed by the priest during the celebration of mass, and afterwards handed to the people for the same purpose; a custom which probably originated in the ancient kiss of charity, which was used by the Christians at the service of the Eucharist, (see 'Kiss of Peace,' in the Index.)

The CRUCIFIX, generally of silver, was placed over the centre of the altar; it was a cross on which was carved or sculptured an image of the body of our Lord, as when extended at the Crucifixion.

PHYLATTERIA, vessels and boxes made of gold, silver, ivory, or crystal, to contain the relics, which were exhibited on certain festivals, and were suspended from beams near the altar, called *perticæ*.

DIPTYCHA, were two tablets joined together: the one of which contained the name of the living, and the other of the dead; those which contained the names of benefactors were called *pensile tables*.

CANDELABRA, of various kinds.

The ROOD-LOFT was a long narrow gallery, generally just over the passage out of the church into the chancel: "out of this mystery," they say, "that the Church represents the Church militant, and the Church triumphant: and those that will pass out of the former into the latter, must go under the rood-loft, that is, they must go under the cup, and suffer affliction." The rood was an image of our Saviour on the cross, made generally of wood, having those of the Virgin and St John on either side; these were fixed upon the outer ledge facing the West. The clerks who sang at the intervals during the mass were also placed in it.

ORGANS: the first that was known in the West, was sent by

a Greek Emperor to Pepin, king of France, about A.D. 776; but Sunatus is supposed to have been the first who introduced them, as now used, into churches about A.D. 1312. *Rigols*, or *regalls*, were also used in churches.

Lecturns, or Letterns. The desks in ancient churches where the Epistle and Gospel were sung, certain services for the dead performed, and probably whence other lessons were read. They were sometimes of brass, in the form of an eagle, with outspread wings, to designate St John the Evangelist, and placed upon a pedestal.

"The Analogium was a reading desk of Spanish metal cast, on which was placed the martyrology or breviary; and the lessons relating to the saints were read from it. A fine one is engraved in "Notices des MSS. dans la Bibliothéque Nationale," Vol. VI. Pl. 1. (Hart's Eccl. Records, p. 224.)

The Confessional. An enclosed seat in which the Confessor sat, and the kneeling penitents confessed to him, and received his instructions, through lattices at its sides.

Vas pro aqua benedicta, was a small basin filled with holy water, and placed either in one of the porches, or just within the entrance of the church, that the people might dip their fingers into it, and sign themselves with the cross, as they came in. Sometimes it was a niche in the church-wall at the western corner of the porch, generally the southern, or a stone basin fixed in the same place on a small pillar.

Church-bells. Bells were used by the Romans on many occasions, and amongst others to let the people know the time for going to the baths. They were adopted by the Christians at an early period for summoning their congregations. Paulinus, bishop of Nola, a city in Campania, is said to have been the first who used them for this purpose, about A.D. 400. Large bells were known to have been used in Britain as early as the sixth century. The following notices of them occur in the Canons of 1604:—

Canon 88. "The church-wardens, or questmen, and their assistants, shall not suffer the bells to be rung superstitiously on holy-days or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the minister of the place, and by themselves."

Canon 111. "Church-wardens, &c. are to present to the Archdeacon or Bishop at their visitations, such persons as by untimely ringing of bells shall hinder the minister or preacher."

Canon 15. "Warning of the Litany having commenced is to be given by ringing of a bell."

Canon 67. "When any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall

be rung no more than one short peal, and one other before the burial, and one other after the burial."

Sance Bell. There was formerly a little bell in every church, commonly called the *Sance bell*, *campana sancta*, rung where the priest said, "Sanctus, sanctus, sanctus Dominus Deus Sabaoth."

Bell, Book, and Candle. This was a solemn mode of excommunicating those who had robbed or defrauded the Church, and others who were guilty of great crimes, in which the offenders were cursed both in time and eternity, accompanied by shutting the book whence the doom was read, extinguishing the church-candles, and ringing of the bells, "with a most dreadful noise made by the congregation present, bewailing the accursed persons concerned in that black doom denounced against them."

The Lich-gate (or *gate of the dead*) was a sort of shed or covered way, at the entrance of the church-yard, intended as a resting-place for funerals, and a shelter for the corpse in bad weather.

A Cross of stone elevated on steps was often erected near the south entrance of a church, and decorated with branches on the procession on Palm Sunday.

Tomb-stones *were usually* placed on the south side of the church "for the benefit of the *Paters* and *Aves* of persons going in."

The south Porch—called also the *parvise* (qu. a *parvis* pueris ibi edocendis?), because a parochial school was usually held in it. Anciently, baptisms, marriages, and the churching of women, were performed at the church-door, and in the porch. Here deeds were executed, and certain causes tried. There was usually an image of the patron saint in a niche over the door of this porch.

The Galilee in cathedrals is a kind of inner porch, situated at the west end of the building, where penitents and excommunicated persons sat, previously to their admission on Ash Wednesday: here also processions terminated.

Lecture VIII.

ON THE DIFFERENT PARTS OF THE MORNING AND EVENING PRAYER.

Q. WHAT was the origin of our Book of Common Prayer?

A. "An abridgment of the Service of the Romish Church, with such alterations and amendments as were judged requisite to purify it from error and superstition, became the Liturgy of the Lutherans. Our own was modelled in the same way, being little more than a compilation of the ancient forms, selected with prudence, corrected with judgment, and arranged with simplicity. In many parts of it our reformers kept in view a work of a similar description, then recently drawn up by Melancthon and Bucer, for the use of the archbishopric of Cologne." (Archbishop Laurence's Bampton Lectures, p. 207.)

Q. What Liturgies, or forms of prayer for public worship, were published on the Continent, before the first Book of Edward VI. was compiled?

A. (1) Calvin composed a new form in French, which he made use of at Strasburg. He afterwards, in 1545, published a revised Latin translation of this work, and introduced it as the form for his Genevan congregations. Valerandus Pollanus also, (who had succeeded Calvin at Strasburg, and who had come to England, as a refugee), published another translation of his book at London, in 1551.

(2) In the year 1545, Melancthon and Bucer drew up a reformed Liturgy for the use of the diocese of Cologne, at the desire of Herman de Weiden, its Archbishop, who had embraced the reformation in 1543. "The simple and pious Deliberation of Herman, Abp. of Cologne," as this book was termed, was translated into English in 1547, and

reprinted in 1548, and there can be no doubt but that the compilers of the English Prayer Book of 1549 had this work in view wherever they departed from the ancient services.

(3) "The simple and pious Deliberation" was founded upon a form previously established at Nuremberg, in 1533, and in this again the Baptismal Service was literally taken from that of Luther published in 1527.

Q. Which of these continental forms, if any, appears to have been followed in altering the beginning of the Prayer Book in 1552?

A. That of Valerandus Pollanus, in which there is the germ of an exhortation, confession, and absolution, whereas in Calvin's own form there is not the slightest trace of an absolution.

Q. In what important principle did the English confession differ from that of Pollanus?

A. The English form omitted the mention of original sin, which Valerandus had expressed in these words, "Agnoscimus et fatemur.....peccatores esse nos miseros, a prima origine, qua concepti et nati sumus."

Q. What words were introduced into the Absolution, which are contrary to the views of Pollanus?

A. The words, "who desireth not the death of a sinner," were introduced, and are contrary to the doctrine of Pollanus.

Q. What is the rule as to the hours of divine service?

A. The XIVth Canon orders that "the Common Prayer shall be said or sung at convenient and usual times." The Reformatio Legum (see Lectures on Ecc. Hist. p. 263) directs that the Morning Prayer shall be "antemeridiano quopiam tempore convenienti," and as the dinner-hour was then earlier than at present, there is reason to think the morning services were performed between 9 and 11 A.M., and early prayer at 6 A.M. Archbishop Laud ordered morning service to end at 12, and the evening service to be

performed from 3 to 5 P.M. At present we only recognize convenience.

Q. In what postures are the minister and people respectively when the sentences and exhortation are being read?

A. There is no Rubric or direction on the subject, but their standing up is authorized by the custom or tradition of the Church. It is related in Nehemiah (viii. 5) that "Ezra opened the book in the sight of all the people, and when he opened it, all the people stood up."

Q. Distinguish between the "Common Prayer," and that used on particular occasions.

A. That part of our service which is used by the whole congregation on ordinary occasions, is called the Common Prayer, whereas the order for the Sacraments, and the Rites and Ceremonies, are sometimes termed the Occasional Services. As the Litany is only "to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary," it is doubtful whether it properly belongs to the Common Prayer or not, especially as it was originally a distinct service of itself.

Q. In what manner are the Morning and Evening services directed to be commenced?

A. The minister is directed to read with a loud voice some one or more of the sentences, and then to proceed to the exhortation.

NOTE:—In many Cathedrals and Collegiate Churches the members of the Church enter the Choir in procession, and the organ plays until they are all seated. This practice is also adopted in other Churches on solemn occasions, and an Anthem or Hymn is sometimes sung whilst the procession is entering. The custom of singing Psalms or Hymns, as a part of Divine Service, previously to the Minister's commencing the Sentences, is now generally condemned, as contrary both to the Rubric and the nature of the service.

Q. Why is the minister directed to "read with a loud voice"?

A. This was anciently termed the "clara vox," and ἐκφώνησις, and was used to guard against what was called the *secreto* in the Western, and the μυστικῶς in the Eastern Church, especially during the Communion Service.

Q. Into what three *principal* parts may our form of Morning Prayer be divided?

A. (1) The Introduction, which extends from the Sentences to the end of the Lord's Prayer.

(2) The Psalmody and Reading, which ends with the Apostles' Creed.

(3) The Collects and Prayers, which extend from the Apostles' Creed to the end of the office.

THE SENTENCES.

Q. Why are sentences of Scripture used before the commencement of the Morning and Evening service?

A. As the Jews, when they went into their Synagogues to pray, were wont to stand awhile, and to meditate in silence, before they began their devotions, so is it fitting for us to do the like.

Q. What benefit do we reap from them, by coming to Church before the Prayers begin?

A. We may find among them a meditation fitted for our present frame of spirit, in order to the better disposing us to pray with true devotion. (Clutterbuck on the Liturgy, 1694.)

Q. Shew that to begin the Morning Service with sentences of Scripture, is neither novel, nor unknown to the ancient ecclesiastical writers.

A. The ancient offices of the Western Church were, for many ages, interspersed, in various parts, with verses, or small portions of Scripture. Amalarius, A.D. 820, mentions that in many of them a verse, or capitulum, was read before the compline, or latest Evening Service, and in the ancient Gallican form the nocturnal office, which for many ages was accounted with matins but one office, began with a lesson out of Scripture.

Q. The introductory sentences of the Morning and Evening Prayer may be considered as addressed to persons of five different descriptions. Mention them, and quote the passages which are applicable to each.

A. (1) 1 John i. 8, 9, "If we say that we," &c.; Ezekiel xviii. 27, "When the wicked man turneth," &c.; afford *Instruction* to the *Ignorant* and *Erroneous.*

(2) Psalm li. 3, "I acknowledge my transgressions, and my sin is ever before me;" and Matt. iii. 2, "Repent ye; for the kingdom of heaven is at hand;" are an *Admonition* to the *Negligent* and *Inconsiderate.*

(3) Psalm li. 9, "Hide thy face from my sins, and blot out all my iniquities;" Psalm cxliii. 2, "Enter not into judgment," &c.; and Jer. x. 24, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing;" are models of *Penitential Devotion* to those who are *Apprehensive* of God's *Judgments.*

(4) Psalm li. 17, "The sacrifices of God are," &c.; Dan. ix. 9, 10, "To the Lord our God belong," &c.; and Luke xv. 18, 19, "I will arise, and go to my Father," &c.; are an *Encouragement* and *Consolation* to the *Diffident* and *Contrite.*

(5) Joel ii. 13, "Rend your hearts, and not your garments," &c.; is a *Caution* to the *Ceremonious* and *Formal.*

Q. What is meant by "repenteth him of the evil," in Joel ii. 13?

A. That when an evil or wicked person repenteth, God then remits the punishment which would otherwise have been inflicted.

Q. How do the Roman Offices commence? and how the first book of Edward VI.? (See pp. 252, 299).

OF THE EXHORTATION.

Q. What is the design of *the* Exhortation?

A. "To apply and bring home *the* preceding sentences, and to direct us how we ought to perform the

following Confession. It collects the necessity of this duty from the word of God; and, when it has convinced us that we must do it, it instructs us in the right manner, and gives us the reasons why we must confess and repent just now; and then it invites us to that necessary duty for which it has so well prepared us."

Q. Mention the chief parts of the Exhortation, and shew from Scripture their pertinency.

A. These are:—(1) The call to confession: 1 John i. 8, 9, "If we say that we have no sin, we deceive," &c.

(2) A caution against cloaking and concealing sin:

John xv. 22, "Now they have no cloak for their sin."

Prov. xxviii. 13, "He that covereth his sins shall not prosper."

(3) The manner and qualifications of true confessions, "A humble," &c.:

Psalm li. 17, "The sacrifices of God are a broken," &c.

Luke xviii. 13, "The publican, standing afar off," &c.

(4) The end and design of confession, "To obtain forgiveness," &c.:

Isaiah lv. 7, "Let the wicked forsake," &c.

(5) The time or seasons of confession, "At all times, and chiefly," &c.:

Psalm c. 4, "Enter into his gates with thanksgiving," &c.

Psalm xxxv. 18, "I will give thee thanks in the great congregation."

(6) The conclusion: "Wherefore I pray and beseech you," &c.

Q. "Shew that an address to the people at the beginning of the offices is by no means unwarranted by the ancient customs of the Church."

A. Although neither the ancient offices of the English, or any other Western Church, ever repeated an address before the office of Morning Prayer; yet, in the Liturgies of Gaul and Spain, an address was delivered to the people between the dismissal of the Catechumens and

the commencement of the Communion Service, which was before the Psalmody, and the reading of Scripture, as in our Church. "The Mozarabic office for Matin lauds comprises an address of the priest to the people, exhorting them to seek from God those things which are necessary to salvation." (Palmer, Orig. Lit. ch. I. p. 1. §. 3.)

Q. Mention the four principal parts of the public worship of God referred to in the Exhortation.

A. (1) We "give him thanks," as in the Thanksgiving and some Psalms.

(2) We "set forth his most worthy praise," as in some Psalms and Hymns, Anthems and Doxologies.

(3) We "hear his most Holy Word," in the lessons and sermons.

(4) We "ask those things which are requisite and necessary, as well for the body as the soul," in the Collects, Supplications, Intercessions, and more particularly in the Litany.

Q. From what continental form might the idea of introducing an Exhortation have been taken?

A. From that of Valerandus Pollanus. (See p. 327.)

Q. For what purposes do we assemble and meet together?

A. (1) To render thanks for the great benefits we have received. (2) To set forth God's most worthy praise. (3) To hear his most holy word. (4) To ask those things which are requisite and necessary, as well for the body as the soul.

Q. What portions of the service are to be said with the minister, and what after him?

A. The Lord's Prayer, except in the Post-Communion Service, where it is to be said after him, the Apostles' Creed, and the Nicene Creed. The Athanasian Creed is directed to be sung or said by the minister and people standing. Those which are said after him are the General Confession, and by analogy the Confession in the Com-

munion Service, and the prayer, "Turn thou us, good Lord," in the Commination Service.

NOTE:—HOOKER (E. P. v. xxxvi. 1, 2) says: "Twice we appoint that the words which the minister first pronounceth, the whole congregation shall repeat after him. As first in the public confession of sins, and again in rehearsal of our Lord's Prayer presently after the blessed Sacrament of his body and blood received. .....Could there be anything devised better than that we all at our first access unto God by prayer should acknowledge meekly our sins, and that not only in heart, but in tongue, all which are present being made ear-witnesses each of every man's distinct and deliberate assent unto each particular branch of a common indictment drawn against ourselves? How were it possible that the Church should any way else with such ease and certainty provide, that none of her children may as Adam (Job xxxi. 33) dissemble that wretchedness, the penitent confession whereof is so necessary a preamble, especially to common prayer?"

OF THE DAILY CONFESSION.

Q. What appears to have been the ancient practice of the Church with regard to the Confession?

A. In the Salisbury Breviary a short confession was placed at the end of the service for the first hour, which in our form would be immediately before the Collect for the day. It appears from Martene, (see p. 239), that as early as the tenth century some of the Western Churches recited a confession after the capitulum at compline. Honorius (see p. 238) is the first who speaks of a confession at prime, which occurred immediately after the Creed. (See Palmer, Orig. Lit. ch. I. 1. 4.)

Q. From what continental form might the compilers of the second book of Edward VI. have borrowed the idea of placing the Confession in its present position?

A. From the Strasburg form, originally used by Calvin, but afterwards modified, and published in London, by Valerandus Pollanus, in 1551 (the interval between the composition of the first and second books of Edward VI.)

Q. There is a marked distinction between our Confession and that of the continental forms. What is it?

A. Our Confession does not notice "Original Sin,"

Q. How were the Presbyterian objections to our form of Confession for omitting to mention "Original Sin," and for being too general, answered?

A. At the Savoy Conference in 1662; "As for original sin, we think it an evil custom, springing from false doctrine, to use any such expressions as may lead people to think, that to persons baptized (in whose persons only our prayers are offered up) original sin is not forgiven in baptism; original sin, we conceive to be sufficiently acknowledged in the Church's confessing, that, without God's help our frailty cannot but fall, that our mortal nature can do no good thing without him; and that there is no health in us."

As to the offices being too general, they answered, "That the offices were intended for common use: That general services cease to be such by descending to particulars. When confession of sins is general, all persons may and must join in it, since in many things we offend all. But if the enumeration of sin were particular, in would not be so well suited to the use of the congregation, because it may happen that some persons may by God's grace have been preserved from several of those sins enumerated; and therefore by confessing themselves guilty they would lie to Almighty God, and thus stand in need of a new confession."

Q. Of how many parts does the Confession consist?

A. Four: (1) An Introduction which sets God before us under two proper titles, viz. *Almighty and most Merciful.*

(2) A Confession concerning the manner of our sinning, and the nature and effects of our sins, viz. *We have erred and strayed like lost sheep*, from inadvertence; and by giving way to *the devices and desires of our own hearts*, we have at length wilfully offended, and then *there is no health* left in us.

(3) A Deprecation, containing the evils we wish to be delivered from, viz. the guilt of sin, the punishment and

the power of it, and the ground on which we hope to prevail.

(4) The CONFESSION consists of a devout petition, intimating to whom we pray, and to what end.

Q. In what words do we pray (1) that the guilt of sin may be taken away; (2) to be delivered from the punishment of our sins; (3) to be delivered from our sins?

A. (1) Have mercy upon us, miserable offenders; (2) Spare thou them, O God, which confess; (3) Restore thou them that are penitent.

Q. (1) What is the ground on which we hope to prevail; (2) to whom do we pray for grace; (3) for what do we pray; (4) to what end?

A. (1) The promises declared in his Gospel through Jesus Christ; (2) to God the Father through Jesus Christ; (3) for piety, charity, and temperance; (4) to the glory of God's holy name. (Clutterbuck, p. 8.)

Q. Into how many parts is the Confession divided by means of *capital letters?* Write down each part, and the scriptural authority on which it rests.

A. Thirteen. (See "The Liturgy compared with the Bible.")

NOTE:—AMEN, אָמֵן, when taken as a substantive it signifies, *truth* or *faithfulness;* when taken as an adverb it may be translated, *truly*, *certainly*, *so be it*, and in Latin, *fiat*. When it is addressed to God, as a prayer, as it is here, and after all Prayers and Collects, it means "*so be it*, O Lord, as in our prayers we have expressed;" but after all Creeds, Exhortations, and Absolutions, it is an asseveration publicly made, in which we declare our unfeigned belief in every article of it, as it has been repeated: it has this meaning also after the Sentences in the Commination Service, when we affirm with our own mouths that the curse of God is due for such transgressions. Some think that when printed in *Italics* the Minister ought to stop and to leave the people to repeat it. But if *not*, that the people should follow him in pronouncing it. However, it may be that as the Lord's Prayer, Confessions, and Creeds, were to be repeated by the people, as well as by the Minister, there was no occasion to distinguish between the types of the two, whereas in other cases, as

after Absolutions, Collects, &c. the Minister may either repeat the Amen mentally, or vocally.

"The 'Amen' should be pronounced by the Minister: it is a part of this act of devotion, prescribed alike for him and for the congregation." (Bp. Mant, Hor. Lit. p. 42.)

THE ABSOLUTION.

Q. The Church of England pronounces Absolution in three forms; what are they, and when are they used?

A. (1) At Morning and Evening Prayer, where it is given to all the congregation upon expressing their repentance, and it is declared that God "pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel."

(2) It is used at the time of the administration of the Lord's Supper, where it only applies to those who are about to partake of it, and is then in the nature of a prayer, such as was used by the Jews, in Numbers vi. 24.

(3) It is used in the Service for the Visitation of the Sick, and is pronounced by the priest, when the sick person humbly and heartily desires it.

Q. Give the meaning of the word absolution, and shew that it is authorized by the declarations of scripture. What is St Ambrose's opinion?

A. In an ecclesiastical sense it means a *loosing from sin*, a remission, or forgiveness of sin. Our Saviour clearly gave his Apostles the power of binding and loosing, as is recorded in St Matthew xvi. 19, and xviii. 18, and St John xx. 23.

It appears also (Acts ii. 38, 2 Cor. ii. 10) that the Apostles exercised this power, and (Gal. vi. 1, James v. 14, 15) that they charged their successors to make use of it.

St Ambrose says, "that God himself forgives sins by those to whom he hath granted the power of absolution," i.e. the Bishops and Priests of his Church.

Q. State some of the means by which remission of sins is obtained. Shew that repentance and belief are not all-sufficient.

A. (1) By Baptism, which was ordained for the remission of sins (Acts ii. 38), or, as it is expressed in the Nicene Creed, we believe "in one baptism for the remission of sins." And this sacrament by means of which the remission of sins is conferred by God, is administered by his authorized minister.

(2) In Matt. xxvi. 28, the sacrament of the Lord's Supper was also ordained for the remission of sins.

If we "truly repent," &c. we really receive remission of sins from God by his minister; and the same if we receive the Sacraments worthily, otherwise his blessing returns to him. If however we expect this remission by repentance and belief only, without the intervention of the minister, so we might, like the Socinians, expect it without the intercession of our Saviour.

Q. Two questions have been raised with regard to the Absolution in the Morning and Evening Prayer. What are they?

A. (1) Whether it is only a declaration of the terms upon which God is willing to pardon sinners, or (2) whether it is an actual conveyance of pardon, when pronounced, to all that fulfil the prescribed terms.

But it is styled THE Absolution, and not a declaration of absolution, and is to be *pronounced* by the priest alone, the Latin word being *pronuncio.*

Q. Explain the reason why, when absolution and remission of the people's sins has been declared, the priest goes on to exhort them to "pray and beseech God to grant them true *repentance.*"

A. (1) Confession of our sins must necessarily precede the Absolution, but *contrition and amendment of life,* other two branches of repentance, must follow after our sins have been forgiven.

(2) As the Church enjoins the priest to declare, that God "has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins," we may suppose

that when he adds, that God "pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel," he exercises the power of carrying this out.

Q. What two meanings have been given to the word "*alone*" in the Rubric before the first absolution? and why?

A. (1) It may direct the people, not to repeat it after the priest, but to add a hearty Amen at the end of it.

(2) As deacons were never commissioned by the Church to pronounce any Absolution, it confines it to priests. This is clearly marked by the answer of the Bishops to the Presbyterian divines at the Savoy Conference, A.D. 1661, who substituted the word 'priest' for 'minister,' because Absolution and Consecration can only be performed by the priest. (See pp. 53—65; and on the Absolution by deacons, p. 33.)

NOTE:—"When a Deacon officiates, a Priest, if there be one present, should pronounce the Absolution: if no Priest be present, the Deacon should pass on to the Lord's Prayer, without inserting a Collect." (Bp. Mant, Hor. Lit. p. 43.)

THE LORD'S PRAYER AND THE RESPONSES.

Q. (1) Give reasons for supposing that the Lord's Prayer was not in primitive ages used at the commencement of Divine Service. (2) When was it probably introduced?

A. (1) During the third, fourth, and fifth centuries, the use of the Lord's Prayer was restricted to the faithful, or members in full communion with the Church; whence it was called by Chrysostom, εὐχὴ τῶν πιστῶν, it being adopted as a maxim that no unbaptized person possesses the privilege of calling God his Father. Again, as the heathen were allowed to be present during the earlier part of divine service, it is very improbable that it should ever be repeated at the beginning of any public office. This view

is borne out by its never being found in that position until the 13th century.

(2) At a subsequent period it became customary amongst the monastic orders of the West to repeat it before the commencement of the chanting of the service, "O Lord, make speed to save us," so that it was only a preparatory part of the office, and the Salisbury Breviary orders the *priest* to begin the service after it had been repeated; and this was the general practice in England. It was not introduced into the Roman Church until the publication of Cardinal Quignon's revised Roman Breviary, A.D. 1536, and this was not adopted by public authority until the revision made in the Breviary by Pius V. A.D. 1568. (Palmer's Orig. Lit.)

NOTE:—The Doxology, "For thine is the kingdom, &c." which is now found in the Gospel of St Matthew, *may* not have formed part of the original text. Tertullian, Cyprian, Origen, and Cyril of Jerusalem, omit it, and according to Mill, Wetstein, Bengel, and Griesbach, it is wanting in the earliest and best manuscripts. It occurs however in the Apostolical Constitutions, and in the earliest extant Liturgies, but with some slight variations of form. It was not introduced into this part of the service until the last review in 1662.

"The minister should audibly utter the 'Amen'." (Bp. Mant.)
See p. 252.

Q. In what manner were the Lord's Prayer, and the following versicles used, in the Salisbury Breviary?

A. "Formerly the Lord's Prayer was not considered part of the office, but was preparatory to it; and accordingly we find in the Breviary of the Church of Salisbury, that after the Lord's Prayer was repeated, the priest was to *begin* the service "Postea sacerdos *incipiat* servitium hoc modo, Domine, labia mea aperies. *Chorus.* Et os meum annuntiabit laudem tuam. *Sacerdos statim.* Deus in adjutorium meum intende. *Respons.* Domine ad adjuvandum me festina. *Sacerdos.* Gloria Patri, et Filio, et Spiritui Sancto. *Respons.* Sicut erat in principio et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia."

NOTE:—(*a*) *Q.* What do these responses consist of, and why are they placed here?

A. The two first are taken out of the Psalms. The first, (*O Lord, open thou our lips*), is fitly expressed with respect to those sins we lately confessed; and if we be fully sensible of our guilt, as we ought to be, it will be needful for us to beg such evidences of our pardon, as may free us from the terrors which seal up our lips; and then we shall be fit to praise God heartily in the Psalms which follow.

The second, (*O God, make speed to save us*), is the paraphrase of *Hosannah*, which signifies, "Save now, Lord, we beseech thee." When we look back to those innumerable evils that have taken hold on us, we cry to God to save us speedily from them by his mercy; and then we look forward to the duties we are about to do, and pray that he will make haste to help us by his grace, without which we cannot do any acceptable service.

The other two responses consist of praises: the first, is the Doxology; and the second, the Hulleluiah.

(*b*) *Q.* Why do we rise up at the Gloria Patri, &c.?

A. (1) Upon supposition that our pardon is granted, we rise up with joy to sing, *Glory* be to the, &c., which is a paraphrase upon the song of the Seraphims, *Holy*, Holy, Holy; and gives equal glory to every person of the Trinity, because each person is *very God*.

(2) We rise up to shew how resolved we are to stand fast in the Faith of the Holy Trinity. (Clutterbuck, pp. 12, 13; see also Part I. Lect. xiii. pp. 144, 145.)

(*c*) Gregory the Great (Ep. Lib. IX. Ep. 12) says that Alleluia was used first by Christians in the Church at Jerusalem, where it was appointed for Easter, and the interval succeeding until Whitsuntide.

(*d*) Hosanna is equivalent to the Hebrew הוֹשִׁיעָה־נָא, Ps. cxviii. 25; and the Greek σῶσον δή, *save now*. The earliest trace of its use in the Christian Church occurs in Eusebius, E. H. II. 23. The first Liturgical use of it is found in the Apostolical Constitutions, VIII. 13; where it is connected with a doxology. It is found also in the Liturgy of Chrysostom, where, as well as in the early Western Liturgies, it is used as a doxology, or exclamation of triumph.

Q. In what manner ought the Gloria Patri to be repeated?

A. The first direction is that "the Priest shall say," "Glory be, &c.," and the people are to "Answer," "As it

was, &c. Amen." And after the *Venite* the rubric says, "At the end of every Psalm, &c., shall be repeated, 'Glory, &c.' *Answer.* 'As it was, &c. Amen;'" from which some persons think that the former part, "Glory, &c." ought *always* to be repeated by the Minister, and that the Answer ought to be given by the people, so that each Psalm would be commenced by the Minister.

THE NINETY-FIFTH PSALM, THE DAILY PSALMS, AND THE LESSONS.

Q. What name was given to this Psalm in the ancient offices of the English church?

A. It was called the Invitatory Psalm, and has been used in the Church from the earliest time. (See pp. 252, 253, for the mode of using it; and p. 291, for the rubrics previously to 1662.)

Q. By whom was the 95th Psalm composed, and for what day?

A. By the inspired psalmist David (Heb. iii. 15), either for the feast of Tabernacles, or for the Sabbath-day.

Q. Of how many verses does the 95th Psalm consist, and how may they be divided?

A. Of eleven; which may be divided into three exhortations:—(1) To praise God, shewing the manner how, externally and internally, vv. 1, 2. And the reason why, vv. 3, 4, 5. (2) How and why we are to pray to God, vv. 6, 7, "O come, let us worship . . . sheep of his hand." (3) To hear his word speedily and willingly, v. 8, "To-day . . . wilderness;" and to warn us, by the example of the Jews, and their punishment, not to destroy our souls by despising and distrusting God's word, as they did: "When your fathers . . . my rest," vv. 9, 10, 11.

Q. What is meant by the Psalter being *pointed?*

A. In every verse of a Psalm or Hymn in our Prayer Books there is a point, or colon (:), intended to direct the singing; and in reading them this point is useful for directing the congregation to make the responses at the same time.

NOTE:—An account of the Psalmody of the early Church is given in pp. 138–147: of the use of Psalms and Hymns at Morning and Evening Prayer in pp. 93, 95, 98; of the mode of using the 95th Psalm in pp. 252, 253, *et seq.*; and of the Rubrics for repeating the daily Psalms in pp. 307, 308. See also p. 251, for an account of the translations of the Psalms.

The manner of reading the Scriptures is explained in pp. 147–153; of reading them before the Reformation, and by the Roman Church, in pp. 253–256; and of the Rubrics from 1549 to 1662 in pp. 308, 309.

Q. How did the Episcopal divines answer the Presbyterians at the Savoy Conference, when they objected to the reading of the Apocrypha in Church?

A. "If their fear be that by this mean those books may come to be of equal esteem with the canon, they *may* be secured against that by the title which the Church hath upon them, calling them *apocryphal*."

NOTE:—(*a*) But as no alteration was made, we *are not* justified in announcing Apocryphal Lessons as such.

(*b*) Neither are we authorized to introduce the Lessons by saying, "The first, or the second Lesson appointed for this Morning's Service."

(*c*) It appears, pp. 290, 297, that in 1662 the words, "*he* that readeth," were substituted for "*the Minister* that readeth;" but the old Rubric, "that before every Lesson *the Minister* shall say, &c.: and after every Lesson, &c.," was retained, and apparently there is no reason why it should not be acted upon in College Chapels and elsewhere.

(*d*) It appears also, p. 292, that there was an old Rubric which ordered that, "In places where they do sing, there shall the Lessons be sung in a plain tune after the manner of distinct reading." (See p. 143, "On plain song"); but it was omitted in 1662. The Injunctions of Queen Elizabeth, in 1559, order all readers of public prayers to "read leisurely, plainly, and distinctly," with the view of abolishing the contrary practice, which was in use before the Reformation.

(*e*) In the Rubric of 1552 (p. 288) it is ordered that when reading prayers, "the Minister so turn him, as the people may best hear;" but it will be seen that this new Rubric never appeared again, and the only Rubric bearing upon the position of the Minister is that before the *Lessons*, which directs him to read, "standing and turning him so as he may best be heard of all such as be present."

(*f*) The 14th Canon of 1604, enjoins that, "The Common

Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such place of every church as the Bishop of the Diocese, or ecclesiastical ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures, and saying of prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof."

And the 82nd directs, "That a convenient seat be made for the Minister to read service in."

(*g*) If a Saint's day fall on a Sunday, some persons read the first Lesson for that day, unless it be from the Apocrypha.

(*h*) Apocryphal Lessons are chiefly used in the week-days in Autumn, and for Saints'-days.

Q. What portions of the Bible are left out of our Calendar of Lessons?

A. Of GENESIS, chaps. x, xi, and xxxvi, and

Of EXODUS, part of ch. vi, and from ch. xxv to the end, are not read.

Of LEVITICUS, chs. xviii, xix, xx, and xxvi, only are read.

Of NUMBERS, chs. i—x, and some others are omitted.

Of DEUTERONOMY, ch. xxiii only, and of JOSHUA, ch. xi—xxii are omitted; as also the books of CHRONICLES; and of EZRA, chs. ii, viii, and x.

Of NEHEMIAH, chs. iii, vii, xi, xii.

Of ESTHER the xth, and of Proverbs the xxxth, are omitted.

The SONG OF SOLOMON is omitted; and of Ezekiel chs. ii, iii, vi, vii, xiii, xiv, xviii, xxxiii, and xxxiv, only are read; &c. &c.

In the New Testament the Apocalypse is omitted from the *lessons.*

The rule generally appears to be to omit such as refer to genealogies, obscure prophecies, or are repetitions of things recorded in other books.

Q. Why is the book of Isaiah not read in its order?

A. It is reserved to be read before and in Advent, as it is so full of prophecies relating to the coming of our Saviour.

OF THE HYMNS AFTER THE LESSONS.

Q. What two uninspired hymns are used in the English Church, and in what part of the service do they occur?

A. (1) The "TE DEUM LAUDAMUS," or the hymn beginning, "We praise thee, O Lord," &c. without the Doxology and Amen.

(2) The "Canticle," or "Song of Praise," beginning, "Benedicite, omnia Opera Domini Domino:" "O all ye works of the Lord, bless ye the Lord," with the Gloria Patri and Amen.

They occur immediately after the first Morning Lesson, and one of them is to be used daily throughout the year, according to the discretion of the minister.

Q. Give a brief history of the Te Deum and Benedicite.

A. The ancient tradition was that when St Augustin was baptized by St Ambrose, before their ascent out of the water, St Ambrose said, "We praise thee, O God," and St Augustin answered, "We acknowledge thee to be the Lord," and so on to the end. Some ascribe it to St Ambrose alone, others to Hilary of Poictiers, or to Jerom. Usher found it ascribed to Nicetius, bishop of Triers, in an ancient Gallican Psalter, and, according to Stillingfleet and Cave, he composed it for the use of the Gallican Church, about A.D. 540.

The BENEDICITE, or "The Song of the Three Children," in the burning fiery furnace, was probably adopted by the early Christians from the Jewish Church. It is little more than a paraphrastic amplification of the 148th Psalm, "Laudate Dominum," or, "O praise the Lord of heaven," &c.

In the first book of Edward VI., the Te Deum was

ordered to be read in English daily throughout the year, except in Lent, "during all which time in its place shall be used Benedicite in English." In the second book of Edward VI. the rubric was altered to "After the first Lesson shall follow *Te Deum Laudamus,* in English, daily throughout the year." (See pp. 292, 293, 297.)

Q. Give an analysis, and brief exposition of the TE DEUM.

A. It is divided into three parts, each, in its *original* form, was composed of ten versicles; but as the first and second versicles have been united into one, the first part consists of only nine.

Part I. From "We praise thee, ... to v. 9 . . . . noble army of martyrs: praise thee;" is an act of praise, or an amplified doxology. After hearing, in the first Lesson, the promises, threats, or precepts, of God in the Old Testament, we praise the inspirer of the volume.

Part II. From "The Holy Church . . . . . to v. 19 . . . . . to be our judge," inclusive, is a confession of the leading articles of our faith. As members of the Church catholic we acknowledge the Trinity; and celebrate the incarnation of our Lord, his crucifixion, his sitting at the right hand of God, and express our belief of his coming to judge the world.

Part III. From v. 20, "We pray thee, ..." to the end, we utter intercessions for ourselves and the whole Church.

Q. State some particulars relating to the responsories after the second Morning Lesson.

A. *The first* is "The psalm BENEDICTUS," or, "The Song of the prophet Zacharias." Zacharias, at the circumcision of his son John the Baptist, "was filled with the Holy Ghost and prophesied," expressing himself in the words of this hymn. (Luke i. 67.)

The second is the JUBILATE DEO, or 100th Psalm, which is said to have been composed by David, upon occasion of a public thanksgiving, and was sung by the

Jewish Church at the oblation of the peace-offering, as the priest was entering the temple. It was read amongst the Psalms of lauds in the ancient English offices.

Q. What hymns and psalms are used after the first and second Lessons respectively in the Evening Service?

A. After the first Lesson, "THE MAGNIFICAT," or "The Song of the blessed Virgin Mary" (Luke i. 46); or else the 98th Psalm, "CANTATE DOMINO . . . . O sing unto the Lord a new song . . .," which was first introduced in 1552; and after the second Lesson, the NUNC DIMITTIS, or the Song of Simeon (Luke ii. 29); or else the 67th Psalm, DEUS MISEREATUR NOSTRI, "except it be on the twelfth day of the month," which was added in 1552.

NOTE:—(*a*) As the Te Deum is chiefly a paraphrase on the doxology, the Gloria Patri is omitted after this hymn only, and neither is the Amen to be used.

(*b*) "The position of the *Benedictus* before the *Jubilate* in our Liturgy, and its origin and character, as strictly a Christian Hymn, may seem to claim for it an equal portion of our observance with the 100th Psalm: and may even give ground for an opinion, that the hymn rather than the psalm, was intended for general use." (Bp. Mant's Hor. Lit. p. 47.)

(*c*) There is no direction relating to the position of the people during the reading of the Lessons; but in primitive times they stood up. (See pp. 84–89.)

(*d*) "As touching kneeling, &c." (See p. 287.) In Elizabeth's Injunctions of 1559, it was ordered, "That whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the Church pronounced, due reverence be made of all persons young and old, with lowness of courtesy, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed."

Hooker (E. P. v. xxx. 3) says that "there is no man constrained to use" the "harmless ceremonies" of bowing at the name of Jesus, and the like. (Robertson on the Liturgy.)

In the 18th Canon of 1604, it is ordered, "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed."

In the Canons of 1640, agreed upon by the Synods of London and York, it is recommended to well-affected people, &c. to do "reverence and obeysance, both at their coming in, and going out of Churches, Chancels, or Chapels, according to the most ancient

custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth." (Sparrow's Coll. p. 363.)

The Canon of 1604 was revived by the convocations, and, after undergoing some alterations, was passed and confirmed by act of parliament. (Robertson, p. 136.)

THE APOSTLES' CREED.

Q. Why is the Creed interposed between the Lessons and Prayers?

A. (1) Because we thus confess that faith which the Lessons teach. (2) Because it is the foundation of all our petitions; for we cannot call on him on whom we have not believed.

Q. (1) Why do we repeat the Creed so often? (2) Why with an audible voice? (3) Why must we repeat it standing?

A. (1) By repeating it often we guard and confirm our faith, and we thus renew our profession of fidelity to God; for we must not only believe on him, but openly confess our belief.

(2) By each person's giving an audible assent to the articles of the Creed, he convinces the Church of the soundness of his faith.

(3) Lastly, by standing up we signify our readiness to adhere to, and defend, this faith if called upon.

Q. What position did the Apostles' Creed occupy in the ancient offices, and what have been the different rubrics relating to it since the Reformation?

A. In the old Italian and Roman offices it occupied nearly the same place as it now does in ours; but in the old English forms it was placed after the Collects. (See pp. 292, 293, 297, 302, for the English rubrics; and pp. 252, 256.)

OF THE VERSICLES, RESPONSES, AND LORD'S PRAYER AFTER THE CREED.

Q. Why, after we have repeated the Creed, do we begin the prayers with the salutation, "The Lord be with

you?" Whence is it derived, and to what does it correspond in the ancient Church?

A. "Such mutual salutations are excellent expressions of the Communion of Saints, and incentives and provocations to charity, and love of one another. Since we cannot pray without God's help, therefore the minister prays, *That the Lord may be with them to assist them;* and since the Minister prays for all the people, they desire that he may heartily and devoutly offer up these prayers in their behalf, saying, *The Lord be with thy spirit.*"

They appear to be derived from the Greek, Ὁ Κύριος μετὰ πάντων ὑμῶν (2 Thess. iii. 16), and Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματος σοῦ (2 Tim. iv. 22). The Latin is, "Dominus vobiscum;" "Et cum spiritu tuo;" and they correspond to the "kiss of peace" in the ancient Church. (See the Index, and for the rubrics, &c. pp. 292, 295, 297; see also pp. 161, 163, 165.)

Q. Ought the people to kneel before or after saying this?

A. The rubric is not clear.

Q. Why is this address reserved until after the Creed?

A. St John forbids us to say to any heretic, 'God speed,' (2 John v. 11); but when the priest has heard the congregation say the Creed, he can salute them as members of the Church.

Q. What is intended by the call, "Let us pray," "Oremus?"

A. It is to urge us to remember in what we are about to engage. In the ancient Liturgies the assistant deacon is directed frequently to call upon the people to pray, to pray earnestly, to pray still more earnestly. (See pp. 33, 161, *et seq.*)

In other parts of the service it denotes a transition from one form of prayer to another. In the Litany, where it is prefixed to the Prayers, "O God, merciful Father," and "We humbly beseech thee," they signify, Let us here change our supplications by Versicles alternately re-

cited, into Collects and Prayers. In Edward VI.'s first Book it did not occur until immediately before the Collect for the day. (See pp. 294, 295.)

Q. What name has been given to the three Versicles which follow "Let us pray" after the Creed? Whence are they derived?

A. *Litania minor*, the lesser Litany, sometimes the earnest or vehement supplication, ἐκτενὴς ἱκεσία, being a most pathetic address to each person of the Trinity. When used alone, as a short form of supplication, they had the nature and name of a litany.

They are derived from the Psalms, the Latin church having changed Kyrie into Christe, to shew that it was addressed to the second person, and to denote his divine and human nature. The Romish Church repeats them nine times, and lays great stress upon retaining Kyrie untranslated. In the Greek church the minister and people repeat them together. They are here used before the Lord's Prayer; in the Litany; Commination service; Churching of Women; Burial Service; &c. (See p. 156.)

Q. Why is the Lord's Prayer again repeated?

A. "Because it consecrates all the rest of our prayers, and makes way for them, and if we did not put up any petition with fervency enough before; we may now make amends for it, by asking that with a double earnestness."

Q. What portion of the service follows immediately after the lesser Litany in the Morning and Evening Prayer? By whom is it said? What does it contain? Write it down and translate it into Latin. To what other part of the service does it correspond?

A. The interlocutory sentences, which consist of six versicles, which the priest is to *stand* up (see p. 295) and say, with six responses, in which the people are to answer.

They contain the substance of the Collects which follow;—

I. O Lord, shew thy mercy upon us.	Ostende nobis, Domine, misericordiam tuam.
And grant us thy salvation.	Et salutare tuum da nobis.

are taken from Ps. lxxxv. 7, and they contain petitions for mercy and salvation, and answer to the Sunday and week-day Collects.

II. O Lord, save the king.	Domine, salvum fac regem.
And mercifully hear us when we call upon thee.	Et exaudi nos in die qua invocaverimus te.

are taken from Ps. xx. and lxxx. and answer to the Prayers for the Queen and the Royal family.

III. Endue thy ministers with righteousness.	Sacerdotes tui induantur justitiam.
And make thy chosen people joyful.	Et sancti tui exultent. Ps. cxxii. 9.

appear to have been part of the Jewish Liturgy, and were used by Solomon at the dedication of the temple. These with

IV. O Lord, save thy people.	Salvum fac populum tuum, Domine.
And bless thine inheritance.	Et benedic hæreditati tuæ. Ps. xxviii. 9.

answer to the Collect for the Clergy and people.

V. Give peace in our time, O Lord.	Da pacem, Domine, in diebus nostris. 1 Chron. xxii. 9.
Because there is none other that fighteth for us, but only thou, O God.	Quia non est alius qui pugnet pro nobis nisi tu Deus noster. Ps. cviii. 12.

answer to the Collects for peace, and

VI. O God, make clean our hearts within us.	Cor mundum crea in me, Domine.
And take not thy holy Spirit from us.	Et Spiritum sanctum tuum ne auferas me. Ps. li.

to the daily Collects for grace. (The Latin is collected by Palmer from the Salisbury Breviary.)

OF THE COLLECTS AND PRAYERS IN GENERAL.

Q. Why are certain prayers called COLLECTS?

A. Either because: (1) Many distinct petitions are collected together, and united in one prayer; or, (2) Be-

cause they are collected out of Scripture; for the Collects for Sundays and Holy-days are generally concordant with the portions of Scripture appointed for the Epistles and Gospels for the same day. (3) Cassander derives the name from their being repeated in the *stations*, or religious assemblies of the Church, when the people were collected together. (See p. 90.) (4) They might have originated in "the Greek ἐπίκλησις, and the Latin *collecta*, which meant, as some think, the collection, recapitulation and recommendation, publicly made by the bishop or priest, of the prayers, which had been privately offered up by the people." (Shepherd, p. 263; see also p. 158, of this work.)

Q. In what does the chief difference between one continued long prayer, and many short ones to the same purpose, consist?

A. In short prayers the names and attributes of God are more frequently mentioned in the beginning, as the ground of our adoration and dependence, and the merits of Christ are often mentioned in the end of them, as the only way and means of our access to God, and obtaining grace and help from him; with a more frequent saying 'Amen,' as an expression of confidence and joint consent in these prayers.

The Collects are generally addressed to the Father, agreeably to the precept of Christ, "When ye pray, say, Our Father, &c." (Luke xi. 2), and we conclude them through our Lord Jesus Christ, in obedience to his command: "Hitherto have ye asked nothing in my name, &c." (John xvi. 23, 24.) Hence we conclude most of our prayers *in the name of*, or *through our Lord*. Sometimes Collects are addressed to the Son, and in conclusion, we occasionally commemorate each person of the blessed Trinity.

"The following rules, concerning the variation of the conclusion of Prayers and Collects, are delivered by Cassander, as commonly received by the Catholic Church.

"Rule 1. When the prayer is addressed to the Father, and no mention is made of the Son, we say, 'Through our Lord Jesus Christ,' as in the Collect for the second Sunday in Advent, made in the year 1549.

"2. When the Son is mentioned, we say, 'Through the

same thy Son, Jesus Christ our Lord;' as in the Collect for the Circumcision composed in 1549.

"3. When mention is made of the Son towards the *end* of the Prayer, we say, 'Who with thee liveth and reigneth, ever one God, world without end;' as in the Collect for the sixth Sunday after the Epiphany, made in 1662.

"4. When the prayer is addressed to the Son, in the conclusion we say, 'Who livest and reignest with the Father and the Holy Spirit, ever one God;' as in the Collect for the third Sunday in Advent, composed in 1662.

"5. When mention is made of the Holy Spirit, we say in the conclusion, 'The same Spirit;' as in the Collect for Christmas day, composed in 1549." (Shepherd, pp. 265, 266.)

Q. Whence is the Collect "for Peace" taken? Quote the original form.

A. It occurred in the Salisbury Breviary, and in the ancient Sacramentaries of Gregory and Gelasius. The original is: "Deus auctor pacis et amator, quem nosse vivere; cui servire regnare est; protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidemus, nullius hostilitatis arma timeamus. Per Jesum Christum, Dominum nostrum. Amen."

Q. Why in the Collect "for Peace," do we pray, that God would defend us "in," and not "from," the assaults of our enemies?

A. "Because the latter is more than ever he promised, or we can expect; but in the former we pray, though they attack us, they may not be able to hurt us."

Q. What difference is there between the Collect "for Peace," in the Morning, and that in the Evening?

A. "We beg outward peace in the morning to secure us against the troubles of the world, in which the business of the day engageth us; and in the evening we beg inward peace to comfort and quiet our minds when we are to take rest." (Clutterbuck.)

Q. 1. Why is the Prayer for *Peace* followed by the Prayer for *Grace?* 2. Into what four parts may the Collect for Grace be divided?

A. 1. Because without Grace there can be no lasting

or real peace, and peace without grace would prove no blessing. God has joined them in Scripture, (2 Cor. i. 2; Gal. i. 3), and we ought not to separate them in our devotions.

2. (1) A confession of God's attributes; (2) An acknowledgment of his providence; (3) A petition for his grace; and (4) lastly, A statement of the means of obtaining it.

Q. (1) When was the "prayer for the King" composed? (2) What do we mean by the expression, "The only ruler of princes?"

A. (1) At the last review in 1662. (See pp. 298, 305, 306.) (2) We declare that kings are only accountable to God.

Q (1) Why is the expression, "Who alone worketh great marvels," used in "The Prayer" for the Clergy? (2) Who are meant by Curates?

A. (1) "Because to make a Church, and to bestow miraculous gifts on it, to gather it out of infidels, and to protect it from its enemies, is an act of as great power, and a greater miracle of love, than to create the world, therefore the preface is very suitable." (2) Priests and deacons, to whom the bishop commits the care of souls. (Clutterbuck.)

Q. Quote the original of the "Prayer for the Clergy and People." Where does it first occur?

A. "Omnipotens sempiterne Deus, qui facis mirabilia magna solus; prætende super famulos tuos Pontifices, et super cunctas congregationes illis commissas, spiritum gratiæ salutaris; et ut in veritate tibi complaceant, perpetuum eis rorem tuæ benedictionis infunde." It occurs in the Sacramentary of Gelasius, A.D. 494. This prayer appeared in the Litany in some of the Primers of Henry VIII., and was inserted in our Litany in the first year of Elizabeth. (See p. 304.)

Q. Whence is the "Prayer of St Chrysostom" taken, and what is the original?

A. It is taken from the Liturgy of St Basil (see p. 103), but it is doubtful whether it was composed either by him or Chrysostom, or was even known in their time. The original Greek is as follows :—

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χωρηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος. (See pp. 303, 304.)

Q. What were the originals of the Second and Third Collects at Evening Prayer?

A. (1) "Deus, a quo sancta desideria, recta consilia, et justa sunt opera; da servis tuis illam, quam mundus non dare potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla. Per," &c. (2) "Illumina, quæsumus, Domine Deus, tenebras nostras; et totius hujus noctis insidias tu a nobis repelle propitius. Per," &c. They both occur in the Sacramentary of Gelasius, A.D. 494.

Q. Shew that a form of Benediction concluded the Morning and Evening Prayers from the earliest periods. What were the original words?

A. It appears from the Apostolical Constitutions that the congregation was dismissed with a blessing (see pp. 95, 96, 168); and our form of which the original is, Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν, is found in the ancient Grecian Liturgies, and was probably used from the earliest periods.

NOTE :—An analysis of the Morning and Evening Prayer, in the Apostolical Constitutions, is given in Part I. Lecture XI. pp. 92—98; and of the Roman Breviary, which is, in many of its forms, similar to the ancient English Uses, in Part II. Lect. II. pp. 252—256.

"There are now six collects after the collect for the day, besides the benediction. According to the ancient English offices,

these collects would be termed *Memoriæ*, or commemorations. *de Pace*, *de Gratia*, *pro Rege*, &c. The collects for the king, &c. are placed in precisely the situation they would have occupied, had they been repeated at Morning Prayer by the English church in ancient times." (Palmer's Orig. Lit. I. 1. 16.)

Q. What do we pray for in these words, "Lighten our darkness?"

A. "That our understandings may be enlightened with the knowledge of God's providence, and our hearts cheered with the assurance of his protection."

An account of the times when the "Occasional Prayers and Thanksgivings" were introduced, will be found in p. 306, where the *large type* marks the changes introduced in 1662.

THE LITANY.

Q. What was the ancient use of the term Litany?

A. At first the word λιτανεία was applied in general to all prayers and supplications, whether public or private. In the fourth century it became more especially applied to solemn offices which were performed with processions of the clergy and people. St Chrysostom introduced processional Litanies at Constantinople, to counteract the attractions of those of the Arians, which were commenced in the middle of the city, and ended at their churches without the gates. The empress Eudoxia furnished the people with silver crosses, to hold the wax lights which were carried before them.

The word was afterwards applied to the complex idea of a species of worship connected with public processions, as well as the persons who went in procession.

Q. Trace the antiquity of the use of special public supplications in the Christian Church.

A. During the captivity of St Peter prayer was made for him by the Church. Tertullian and Cyprian say that drought, the invasion of enemies, &c. were removed by supplications and fastings. These supplications were called Litanies in the Eastern Church; in the Western they were called Rogations.

Mamertus bishop of Vienne in Gaul, about A.D. 460, instituted solemn Litanies, or Rogations, on the three days

immediately preceding the feast of the Ascension, and these were soon called *the* Rogations. They afterwards came into general use, and were ordered by the council of Cloveshoe, in England, to be kept holy as in ancient times.

Gregory the Great, about A.D. 590, instituted the *Litania Septena* or *Major*, to be celebrated on the 25th March, at Rome. The Eastern Church has no stated Litanies, but they were and are celebrated whenever any particular circumstances render it desirable.

Q. Under what four heads may the prayers of the Litany be classed?

A. I. The INVOCATIONS of the three persons of the Holy Trinity, severally and conjointly, in the first four verses.

II. The DEPRECATIONS for forbearance, v. 5. For deliverance from spiritual, temporal, and eternal evils, vv. 6—10. A specification of the means by which (v. 11, 12), and the time when, we wish to be delivered, v. 13.

III. The INTERCESSIONS for the whole Church, v. 14; for this Church, and the Sovereign and the Royal family, vv. 15—18; for the clergy, v. 19; for the nobility and magistrates, v. 20; for the people, v. 22; for peace, v. 23; and for grace, for all estates of men, vv. 24—27; for comfort for the afflicted, vv. 28—31; for forgiveness of our enemies, v. 32; and lastly, for ourselves, that we may have plenty, v. 33, and grace, v. 34.

IV. The SUPPLICATIONS, to enforce our former petitions by addressing the Son of God, and the whole Trinity; to prevent or remove evil, in the Lord's Prayer, in the prayer against persecution, and in the alternate requests; and lastly, to sanctify evil not removed, in the last collect. (Clutterbuck, p. 30.)

Q. How do the first two verses stand in Latin, and how ought they to be read?

A. (1) Pater de cœlis Deus, miserere nobis; Fili Redemptor mundi Deus, miserere nobis. (2) A pause ought to be made after the word Father, in order to convey the true meaning: "O God the Father, of heaven"—i.e.,

"who dwellest in heaven." And the same ought to be done after Son in the second clause.

NOTE:—(*a*) *Q.* Why do we say, "O God the Son," and not "O Son of God?"

A. To shew that we own Him to be God equal with the Father, and that therefore we accord him the same worship.

(*b*) No rule is prescribed in the invocations, whether the minister and people are to repeat them separately or jointly.

(*c*) There is no authority for mentioning the names of the sick persons for whom we pray.

(*d*) *We* commence with the *deprecations*, because, to obtain deliverance from evil, is the object of a Litany.

(*e*) We pray to be delivered from "murder," that is, a violent death, and likewise from "sudden death," caused by burning, drowning, &c., or from natural causes; and we pray against it, (1) because our relations are left without comfort; (2) because our worldly concerns may be unsettled; (3) because we are deprived of the preparative ordinances for death; (4) we have no time to fit our souls for giving our great account.

(*f*) We pray to be delivered by His holy incarnation, &c.; these petitions (11, 12, 13) are called by the Latins, *obsecrationes*.

(*g*) *Q.* Why are the versicles, "Lord, have mercy, &c." added?

A. That we may conclude, as we began, by addressing the three persons of the Holy Trinity.

(*h*) *Q.* Why are the words, "Let us pray," used?

A. "That the people may not think the duty is ended, as soon as the responses cease; but are admonished with their heart (not with their voice) to join with the priest still," and thus the words mark the transition.

(*i*) By the Injunctions of Edward VI. 1547, the Litany was to be said "immediately before high mass," the second book of (1549) and that of Elizabeth (1559) also connect them together. The old rubric (from 1549 to 1662) before the Commination service orders that, "After matins ended, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said," which evidently presupposes that an interval elapsed; but the Reformatio Legum directs them to be united. In 1563, "a pause of one quarter of an hour, and more by the discretion of the Curate," was ordered between Matins and the Litany.

Q. (1) Why is the prayer, "O God, merciful Father, &c." in the Litany, not ended with Amen?

(2) How comes the Doxology to be inserted in a Litany?

A. (1) Because the priest and people go on and ask the same things in shorter petitions, which the priest had before begged alone.

(2) The psalmist often joins prayer and praise together, and we use it here, as an act of praise for God's noble acts. St Chrysostom says: "A soul full of hope prays, and immediately praises God, as if it had already obtained its desires;" or, because, the whole Litany having been addressed to the Son, the doxology shews that we now give glory also to the Father and the Holy Ghost. It is not repeated standing: either because we use it as a supplication, or because it was formerly repeated in the processions, and then it was no exception.

Q. What prayers follow the doxology in the Litany?

A. (1) Ten versicles taken from Scripture, and repeated alternately by the priest and people.

(2) Three prayers offered by the priest alone: (1) for grace to sanctify our troubles; consisting of a preface, petitions, and the conclusion. (2) The prayer of St Chrysostom; which contains the grounds on which we pray, and the things for which we ask. (3) The Apostolic blessing; which conveys the grace of the Son to pardon our sins—the love of the Father to supply our wants—the fellowship of the Holy Ghost to strengthen our wants.

ON THE ATHANASIAN CREED.

Q. When and by whom is the Athanasian Creed supposed to have been composed?

A. Some think that it was written by Athanasius when at Rome, about A.D. 340: others suppose that Vigilius, the African, composed it in Latin about the end of the fifth century, and that it was afterwards adopted into the Greek church. Dr Waterland thinks that it was adopted into the English office of Prime not later than A.D. 880, and Hilary, archbishop of Arles, about A.D. 430, composed it.

Q. When was it recited according to the Salisbury Breviary?

A. On Sundays only; but in the Breviary of Quignon, (see p. 250), the Apostles' Creed supplied its place in week-days, as it does in our Church when the Athanasian Creed is not to be used. (pp. 300, 301, and 293.)

Q. What is the Latin of the verse, "He that will be saved must thus think of the Trinity," and how might it be translated?

A. "Qui vult salvus esse: ita de Trinitate sentiat," which mean, "Let him who desires to be saved."

Q. How is the objection against it, "that in it salvation is denied to such as do not believe all the articles it contains," answered?

A. The Creed is an express condemnation of a heresy which would have subverted the true Christian faith, and in condemning heretics it only follows the example of Scripture, (1 John ii. 22, 23; v. 10; 2 Peter ii. 1). Its main object is to secure "that we hold the Catholic faith," which is, that we "worship one God in Trinity, and the Trinity in unity: neither confounding the persons nor dividing the substance:" vv. 1—4; all that follows to the twenty-sixth verse, is only to explain and prove this, and the remainder relates to our Saviour's Incarnation, which is also necessary to be "faithfully believed."

NOTE:—(*a*) The rubric for using this creed is imperative. (See p. 293).

(*b*) It is to be said or sung by the minister and the people standing; but it is not directed how they are to repeat it. As, however, it is divided into verses like the psalms and hymns, it is probable that the same rule is to be followed as in reciting them.

ON THE METRICAL PSALMS.

Q. What metrical versions of the psalms and hymns have been used in Churches, and upon what authority?

A. (1) By Sternhold and others, which, according to the title-page, was "set forth and allowed to be sung in all Churches of all the people together, both before and after Morning and Evening Prayer, as also before and after

sermons." (2) The "New Version," authorized by the crown in the reign of William III. "By the same authority also, in the reign of queen Anne, certain hymns were allowed to be appended as a supplement to the New Version of Psalms, and were permitted by the queen to be used in all churches." (Bp. Mant.)

Q. Upon what supposed authority were they originally introduced?

A. In the 7th section of the act of Edward VI., 1549, authorizing the use of the Prayer Book, it was enacted "that it shall be lawful for all men, as well in Churches, Chapels, Oratories, or other places, to use openly any psalm or prayer taken out of the Bible at any due time, not letting or omitting thereby the service or any part thereof mentioned in the said book;" but Sternhold's Psalms did not appear until five years afterwards.

The Injunctions of Elizabeth in 1559, direct that "it may be permitted that in the beginning or in the end of the common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised."

In 1661 the reviewers of the Prayer Book declared, "that singing of hymns in metre is no part of the Liturgy," and therefore they refused to consider them, as not in their commission.

ON THE PRAYERS FOR THE EMBER WEEKS, AND OTHER PRAYERS.

Q. What are the Ember weeks?

A. The Wednesday, Friday, and Saturday after the first Sunday in Lent; after Whit-sunday; after the 14th of September; and after the 13th of December.

Q. Why are they called Ember weeks?

A. The word Ember is derived by some from ἡμέρας, i. e. *dies;* days, by way of emphasis, the grand days of fasting; others conceive that they are called the days of Ashes from an ancient custom of eating on those days nothing but cakes baked under Embers or Ashes, called *panem subcineritium*, or Ember

bread; or from the religious custom of wearing hair-cloth, and using ashes in times of public penance. Sir H. Spelman says, that the true and genuine word is *Imber*, from the Saxon *Imbrem*, i. e. a circle; because the Ember-days move round the year, as it were, in a circle.

Q. When were the prayers for the Ember-weeks inserted in our book of Common Prayer, and whence were they taken?

A. At the last review in 1662. The second, in our book, had been previously inserted in the Litany of the Scotch Liturgy of 1637, between the Prayer for the Clergy and that of St Chrysostom.

Q. Quote the English and Scotch rubrics prefixed to the prayers for the Ember-weeks, and thence shew when they were probably intended to be used.

A. The Scotch rubric of 1637 is: "A Prayer to be said in the Ember-weeks, for those which are then to be admitted into holy orders: and is to be read every day of the week, beginning on the Sunday before the day of Ordination." The English rubric of 1662 is: "In the Ember-weeks to be said every day, for those that are to be admitted into holy orders." From which it is probable that one of the prayers is to be read "on every day" of the week, and not on the Ember-days only; beginning with the Sunday before the first Ember-day, but not on the Ordination Sunday itself.

The former, which is for the ordainers and the candidates, is thought, by some, to be most proper to be used in the early part, and the latter, which is for the grace of the Holy Spirit, in the latter end of the week.

Q. When was the "Prayer that may be said after any of the former," introduced into our Prayer Book? Was it then composed?

A. It was introduced and placed the last of the occasional prayers in the Litany in 1559. In the book of James I., and in the Scotch form, it is placed in the same position, immediately before the "Thanksgivings." At present it

ought to stand between the prayers for the Ember-weeks, and that for Parliament, although in some copies it is printed, as formerly, just before the "Thanksgiving."

It occurred in some of the primers, and is found in the Sacramentary of Gregory.

Q. At what period were the prayers for "Parliament," "for all sorts and conditions of men," and "the General Thanksgiving," introduced? Were they new?

A. In 1662. The former was originally introduced by Charles I., but the first and last parts only are now taken from that prayer. The second has been ascribed to Bishop Sanderson; but there was a tradition that Bishop Gunning, Master of St John's College, Cambridge, composed a longer form, of which a large portion, before the word "finally," was struck out, and thus indirectly became its author. The General Thanksgiving is said to have been composed by Bishop Sanderson.

NOTE: (*a*) "Notwithstanding a recess or adjournment of Parliament, the Session is continued: so that the Prayer should be read until the Prorogation, whereby it is terminated." (Bp. Mant).

(*b*) "Some officiating ministers insert the names of those 'who desire the prayers of the Congregation,' and of those who 'desire to return praise,' but there is a rubric which prohibits all publications 'in the time of divine Service, except those that are prescribed by the rules of the book, or enjoined by the ordinary of the place,' so that, unless a direct or tacit consent of the ordinary can be alleged, it is clearly improper to do so."

(*c*) "The 'Churching of Women' seems to me to take its place most suitably with the other 'Thanksgivings upon several occasions,' or before 'the General Thanksgiving,' but it is not to be alluded to therein." (Bp. Mant).

(*d*) "At the end of the Litany, singing is useful, unobjectionable, and good, provided it be not allowed as a substitute for the Church's provision after the third Collect, and provided it be restricted to authorized compositions. It is the order of the Church, that 'nothing shall be, &c.' Therefore, the singing of a psalm should be proclaimed, not by the parish-clerk, or any other person but the clergyman. I know of no more suitable form of announcement than this: 'Let us stand up, and sing to the praise and glory of God such a psalm, such and such verses.'

The use of the doxology, on all occasions, is most agreeable to the mind of the Church, who, with respect to our prose version, directs, that 'at the end of every psalm, and of every part of the 119th psalm, shall be repeated the Hymn of Glory'." (Bp. Mant's Horæ Liturgicæ).

(*e*) The deprecation, "From all sedition and privy conspiracy, from the tyranny of the bishop of Rome, and all his detestable enormities; from all false doctrine and heresy; from hardness of heart, and contempt of thy Word and Commandment," was altered in 1559, by omitting the passage, "from the tyranny... enormities;" and in 1662 it became "From all sedition, privy conspiracy, and *rebellion*."

(*f*) "Bishops, Pastors, and Ministers," was changed, in 1662, to "Bishops, Priests, and Deacons."

(*g*) The Presbyterians, in 1662, wished the words from *all other deadly sin*, to be altered to, *from all other heinous sin;* and the words, *from sudden death*, to be changed to, *unprepared dying suddenly*. And because wicked men may travel, they wished the word, "*all*" to be changed to the indefinite, "*those*."

(*h*) The canons of 1604, being one hundred and forty-one, were collected by Bishop Bancroft, a little before he became archbishop of Canterbury, out of the *Articles*, *Injunctions*, and *Synodical Acts*, passed and published in the reigns of Edward VI. and Elizabeth, particularly those put forth in the years 1571 and 1597. They passed both houses of Convocation, and were afterwards ratified by the King's Letters Patent. The Prayer Book refers to the 30th for an explanation of the use of the sign of the Cross in Baptism, and the 36th contains the form in which clergymen signify their assent to the Prayer Book. (See p. 311.) By a decision of Lord Hardwicke they do not *proprio vigore* bind the laity.

Lecture IX.

ON THE COMMUNION SERVICE OF THE FIRST BOOK OF EDWARD VI., AND THE FESTIVALS OF THE CHURCH OF ENGLAND.

Q. WHAT is meant by the SECOND SERVICE?

A. That part of the Communion office which is appointed to be used when there is no administration of the Sacrament.

Q. What are the Rubrics relating to the Second Service?

A. The book of 1549 enjoined that the Priest should read it "at the altar," but the later books pass this over in silence. Hooker (E. P. v. xxx. 2-4), Wren, and Laud, maintained that the former was the custom during Elizabeth's reign. There is authority however for reading it from the desk. (Robertson, p. 169.)

Q. What appears to have been the rule as to the use of the "Second Service" on ordinary days?

A. The present Rubric, at the end of the Communion-office, orders that a part of the office shall be used on Sundays and holy-days when there is no Communion.

In the book of 1549 the Rubrics were as follow:

¶ Upon Wednesdays and Fridays, the English Litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions: Or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper,) until after the offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion. And then turning him to the people shall let them depart with the accustomed blessing.

¶ And the same order shall be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.

Q. What title was prefixed to the Collects, Epistles, and Gospels, in the first book of Edward VI.? What changes have been made in it?

A. "The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and Holy Communion, through the year: with proper Psalms and Lessons for divers feasts and days." The words "Introits, &c.," "with proper, &c." were afterwards omitted. At the last review, A.D. 1662, the present title, "The Collects, Epistles, and Gospels, to be used throughout the year," and the Rubric, "NOTE:—That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before," were adopted.

Q. What part of the Communion Service was read before the Collect of the day, according to the first book of Edward VI.?

A. The Rubrics and Prayers were as follow:

¶ The Priest standing humbly before the "middes" of the Altar, shall say the Lord's Prayer, with this Collect.

ALMIGHTY God, unto whom all hearts, &c. Amen.

¶ Then shall he say a Psalm appointed for the introit: which Psalm ended, the Priest shall say, or else the Clerks shall sing,

Lord, have mercy upon us. Christ, &c. Lord, &c.

¶ Then the Priest standing at God's board shall begin,

Glory be to God on high.

The Clerks. And on earth peace...We praise thee, &c.

¶ Then the Priest shall turn him to the people and say,

The Lord be with you. *The Answer.* And with thy spirit.

The Priest. Let us pray.

¶ Then shall follow the Collect of the day, with one of these two Collects following, for the King.

¶ The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,

The Epistle of Saint Paul, written in the Chapter of to the

¶ The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

The holy Gospel, written in the Chapter of

The Clerks and people shall answer,

Glory be to thee, O Lord.

¶ The Priest or Deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin,

I BELIEVE in one God.

¶ The Clerks shall sing the rest.

¶ After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation, to those that be minded to receive the same.

Q. How did the beginning of the Communion Service stand in the second book of Edward VI., A.D. 1552?

A. ¶ The Priest standing at the north side of the Table, shall say the Lord's Prayer, with this Collect following.

ALMIGHTY God, unto whom all, &c., [as at present.]

¶ Then shall the Priest rehearse distinctly all the Ten Commandments: and the people kneeling, shall after every Commandment ask God's mercy for their transgression of the same, after this sort, [as at present.]

¶ Then shall follow the Collect of the day, with one of these two Collects following for the king: the Priest standing up and saying,

Let us pray. *Priest.* Almighty God, whose kingdom, &c.

¶ Immediately after the Collects, the Priest shall read the Epistle, beginning thus.

The Epistle, written in the Chapter of

¶ And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel, written in the Chapter of

¶ And the Epistle and Gospel being ended, shall be said the Creed.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people whether there be any holy-days or fasting days the week following: and earnestly exhort them to remember the poor, saying one or more of these Sentences following, as he thinketh most convenient by his discretion.

Q. How are the introits introduced in the first book of Edward VI.?

A. They are printed at length immediately before the Collect for the day, and were always concluded with the doxology.

Q. Whence was the word "introit" derived? and what was it? How was it changed in the Roman Service?

A. It was a small portion of a Psalm, or some other part of Scripture, appropriate to the Service of the day, prefixed to the Collect, before the Epistle and Gospel. This being sung by the Choir, at the time of the Priest's entrance within the rails of the Altar, was in the Roman Church called "introitus," in that of Milan, "ingressa," and in the English the "officium," or introit.

Q. In what Church are Collects supposed to have been first used?

A. Alexandria.

Q. Give some reasons for supposing that Collects originated in Egypt at an early period, and were subsequently adopted in other Churches.

A. They do not occur in the ancient Communion offices of the Churches of Jerusalem, Antioch, Cæsarea, or Constantinople; but as they are found both in the orthodox and Monophysite offices, they must have been taken from some common original previous to the council of Chalcedon, A.D. 451. It can also be shewn from Cassian and Athanasius that they occurred amongst the Psalms and Lessons at Alexandria in their time.

NOTE:—(*a*) Some persons doubt whether the general rubric, which orders the people to repeat the Lord's Prayer with the priest, "*wheresoever else it is used in divine service*, over-rules

the one at the beginning of the Communion Service," *the* PRIEST *shall say the Lord's Prayer with the Collect following;* and also if the priest alone repeats it, whether the people ought to answer "Amen." Bishop Mant thinks that the people ought to repeat the whole prayer, but some reconcile the difference, by asserting that the Communion is not included under the term "Divine Service."

(*b*) The rubric of 1549, as already quoted, ordered the Epistle and Gospel to be read "in a place assigned for the purpose;" but in the subsequent Prayer Books this direction was omitted. The ancient practice is described in pp. 51, 148–152.

(*c*) In announcing "the Gospel," it ought to be borne in mind that this is only a technical phrase, and therefore we ought not to say in the — chapter of *that* of St Matthew, Mark, &c. but of "the Gospel of" or "according to St Matthew, Mark," &c.

(*d*) In the first book of Edward VI., it was ordered that when the Gospel was given out, *The clerks and people shall answer:* "Glory be to Thee, O Lord." This part of the rubric was never again repeated; but, in 1662, at the last review, the words *the people all standing up*, were inserted. The rubric in the Scotch Liturgy, was as follows, *and then the people all standing up, shall say:* "Glory be to thee, O Lord." *At the end of the Gospel the Presbyter shall say:* "So endeth the holy Gospel." And the *people shall answer:* "Thanks be to thee, O Lord." There is therefore no authority, except tradition, for our using any part of the latter rubric.

(*e*) The OCTAVE is the eighth day after any great festival. The early Church observed that, and often the intermediate days, with great devotion, probably in imitation of the Jews at the feast of Tabernacles, and other times. The octaves of Christmas, Easter, Ascension, and Whit-Sunday, are kept in our Church, by using, for seven days after each of them, an appropriate "preface," if the Lord's Supper should be administered on any of these days, except on the octave of Whitsunday, which is Trinity Sunday, when a particular "Preface" is appointed.

Q. In what is the Lord's day, by the laws of the realm, principally different from the other holidays.

A. By being constituted both an ecclesiastical and civil festival, whilst the other holidays are purely ecclesiastical, that is, days of more solemn religious observation, but not entirely days of vacation from secular affairs. (Shepherd.)

For an account of the MISSA SICCA, or DRY MASS, see p. 179.

FESTIVALS OF THE CHURCH OF ENGLAND.

ADVENT SUNDAYS are the four Sundays preceding Christmas. They are so called from being designed to

prepare us for a due commemoration of Christ's coming in the flesh. We cannot trace their institution beyond the fifth century; and the council of Lerida, A.D. 524, is the first clear proof of the existence of the festival of Advent. (See p. 260.)

NATIVITY of OUR LORD, or CHRISTMAS-DAY, Dec. 25. It was not instituted until the fourth century. By some it was observed in April, or May, and by others on the Epiphany, which last was, for several centuries, so kept by the Churches of Alexandria and Egypt, of Jerusalem and Palestine, of Antioch, and by others of the East, until at length they all conformed to the Western custom.

In the first book of Edward VI., the service was as follows: Proper Psalms and Lessons on Christmas-day. *At Matins.* Ps. xix. xlv. lxxxv. The First Lesson, Isa. ix. unto the end. The Second Lesson, Matt. i. unto the end.

At the first Communion. Cantate Domino. Ps. xcviii. *The Collect.*

"God, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ; grant that, as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our Judge, who liveth and reigneth," &c.

The Epistle. Tit. ii. [v. 11—15.]. *The Gospel.* Luc. ii. [v. 1—14.]

At the Second Communion. Domine, Dominus Noster. Ps. viii. [The Collect, Epistle, and Gospel, were the same as at present.]

Proper Psalms and Lessons at Evensong. Ps. xxxix. cx. cxxxii.

The First Lesson. Isa. vii. God spake once again to Achas, &c. *unto the end.* The Second Lesson, Tit. iii. The kindness and love of our Saviour, &c. *unto* Foolish questions. (See *infra* "Easter-day.")

THE CIRCUMCISION of OUR LORD, Jan. 1, is the eighth day inclusively from His nativity; some place its origin in the fifth, others in the seventh, and others as late as the end of the eleventh century.

THE EPIPHANY, or the Manifestation of Christ to the Gentiles, Jan. 6. It is derived from the Greek word ἐπιφάνεια, and was at first a festival which served both

for Christmas-day, when Christ was manifested in the flesh, and for this day, when he was manifested by a star to the Gentiles. It was sometimes called "the day of the Holy Lights," because Christ was baptized on that day, and from that time became a light to the Gentiles; sometimes "the Theophany," or "Manifestation of God," from the Manifestation of the whole Trinity at our Saviour's baptism; and sometimes the "Bethphany," from the Manifestation of our Saviour's divine nature, by His first miracle in the house of marriage in Cana, when He turned water into wine.

"It is called in some places the "Feast of kings," because it was believed that the three wise men that came from the East to adore our Saviour were three kings of Arabia, which indeed is east from Jerusalem, and it is said in the 72nd Psalm, "The kings of Arabia shall bring gifts," according to which is the following distich:

"Tres reges Regi regum tria dona ferebant,
Myrrhum homini, uncto aurum, thura dedere Deo."

Three kings the King of kings three gifts did bring;
Myrrh, Incense, Gold; as to God, Man, and King."

These wise men, or magi, were afterwards called the kings of Cologne, because their bodies, after several translations, are reported to rest there.

The first of them was named *Melchior*, an aged man, with a long beard, who offered gold to our Saviour, as to a king, in testimony of His regality; the second *Jasper*, a beardless youth, who offered frankincense as unto God, in acknowledgment of His divinity; the third *Balthasar*, a black, with a large spreading beard, who offered myrrh, as to a man, that was ready or fit for his sepulchre, thereby signifying his humanity.

It is also sometimes called *twelfth-day*, because celebrated on the twelfth-day after the nativity, not taking in Christmas-day for one.

The Sundays following, to Septuagesima, may vary from six to only one, according to the length of the interval from Christmas to Shrove-tide.

The PRESENTATION of Christ in the Temple, commonly called the *Purification* of St Mary the Virgin, Feb. 2. "It was also called Candlemas, or the Feast of Lights, from a custom of consecrating candles and going with them in procession in commemoration of that Divine Light with

which our Saviour illuminated his Church at his Presentation, when old *Symeon* called him *a Light to lighten the Gentiles*..... it began to be celebrated the latter end of the fourth century. It is also one of the critical days, that if it be fair and shining it portends (according to some sagacious people) that the greatest part of winter is yet for to come, as in the following verses:

> Si Sol splendescat Mariâ Purificante,
> Major erit glacies post festum quam fuit ante."
>
> (Calendar of 1700.)

Septuagesima Sunday, is the third before Lent, or the Sunday following the last of those after the Epiphany; and Sexagesima, and Quinquagesima Sundays, are the second and first, &c. They were probably so called *a consequentia numerandi;* the first Sunday in Lent being called Quadragesima from its being about forty days from Easter.

Shrove-Tuesday, is the Tuesday after "the Sunday called Quinquagesima, or the next Sunday before Lent." Its name is derived from the Saxon word *Shrive,* which signifies to confess, from a custom the people had on this day to confess to a Priest, in order to a more pious observance of the ensuing Lent.

Lent. So called from a Saxon word which signifies *spring;* or from *Lenct-Monat,* the month of March, wherein the major part of this fasting always happened. The Jews began their solemn humiliation forty days before the yearly expiation; and Christ fasted forty days in the wilderness; hence the Christians, after keeping a fast of forty hours, and then in the time of Gregory the Great, of thirty-six days; at length, about 1191, extended it to forty days, and as Sundays are not fasts, they began it on a Wednesday, called,

Ash-Wednesday, (dies cinerum, caput jejunii), either because penitents appeared before the congregation, in the habit of mourners, i. e. with ashes on their heads; or, as

is more probable, because on that day it is usual for a Priest to consecrate ashes, and to sprinkle them over the heads of the whole congregation, pronouncing at the same time the following admonition: "Memento quod cinis es, et in cinerem reverteris," i. e. "Remember that dust thou art, and unto dust thou shalt return."

The first Sunday in Lent is called *Quadragesima*, the second *Reminiscere*, from the beginning of Ps. xxv. 5; the third, *Oculi*, from Ps. xxv. 14; the fourth, *Lætare*, Is. lxvi. 10, or Midlent-Sunday; the fifth, *Judica*, Ps. xxxv; the sixth, *Dominica magna*, or Dominica in ramis Palmarum, Palm-Sunday, from Matt. xxi. 25.

MAUNDY-THURSDAY, the Thursday after Palm-Sunday.

"This was the day on which our Saviour instituted the Eucharist, and washed his disciples' feet, commanding them to do likewise, and to love one another; hence *Maunday, qu. mandatum* or *mandate Thursday;* with respect to which command it it was an ancient custom on this day to celebrate the sacrament of our Lord's Supper, and to admit to it such penitents as were excluded the beginning of Lent; as also for bishops, and other great persons, in imitation of our Saviour, to wash people's feet; before which ceremony was sung the *Antiphony*, Mandatum novum do vobis: 'A new commandment give I unto you, that you love one another'." John xiii. 34.

GOOD-FRIDAY. As early as the second century the day of our Lord's crucifixion was religiously observed, (Tertull. ad Uxor. lib. ii.; Origen contr. Cels. lib. viii.; August. Ep. at Januar.), and Constantine expressly commanded it to be kept.

EASTER-EVEN. This day was always esteemed by the Church, as the first Vigil of the year both in point of dignity and antiquity, the fast being protracted until midnight, and in the East till cock-crowing. Some are of opinion that the word Easter is derived from the Saxon word *Oster*, which signifies *to rise;* others, as Bede, that it comes from *Eoster*, a goddess, whom the Saxons worshipped in the spring-time, wherein this feast was afterwards kept; but many derive it from the word *East.*

NOTE:—(*a*) There was no collect for Easter Even until 1662, but one somewhat similar had been introduced into the Scotch Liturgy in 1637.

(*b*) The three collects for Good Friday were selected, with some variation, out of the nineteen appointed by the Salisbury Missal.

(*c*) The proper psalms for Good Friday and Ash-Wednesday were selected only at the last review in 1662.

(*d*) In the first book of Edward VI., the rubric for Easter-day was: "In the morning, afore Matins, the people being assembled in the church, these anthems shall be first solemnly sung or said." The present rubric was substituted in 1552, but in 1662 the first anthem, "Christ our Saviour," &c. was introduced, as also the Doxology at the end of the First. In the book of 1549, the then first anthem was concluded with two Alleluiahs, and the next with one. After which was inserted, as follows:

The Priest. Shew forth to all nations the glory of God.

The Answer. And among all people his wonderful works.

Let us pray. "O God, who for our redemption didst give thine only-begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of our enemy: grant us to die daily from sin, that we may evermore live with him, in the joy of his resurrection; through the same Christ our Lord. Amen."

Then came *the proper Psalms and Lessons. At Matins.* Ps. ii. lvii. cxl.

The First Lesson, Exod. xii. unto the end. The Second Lesson, Romans vi. unto the end.

At the first Communion. Conserva me, Domine. Ps. xvi.; and the Collect, Epistle, and Gospel as at present.

At the second Communion. Domine quid multiplicati? Ps. iii.

The Collect was that which we now use for the first Sunday after Easter; the Epistle was 1 Cor. v. 6—9; and the Gospel was Mark xvi. to v. 9.

At Evensong. Proper Psalms and Lessons. Ps. cxiii. cxiv. cxviii.

The Second Lesson, Acts ii. unto the end.

(*e*) DOUBLE COMMUNION. Pope Leo advised, that when the churches were too small for the congregations the communion should be administered more than once a day. Although Bucer had retracted his objection to the practice in the first book, yet the reviewers omitted one of the services, "not, I suppose, with intent to forbid a repetition of the sacraments, if the minister should see occasion to administer it twice; but only that, as the congregation at each time is supposed to be different, therefore the same service should be used for both." (Wheatly).

(*f*) "The ancients commonly included fifteen days in the

whole solemnity of the pasch, that is, the week before Easter Sunday, and the week following it: the one of which was called pascha, *σταυρώσιμον, the pasch of the cross*, and the other pascha *ἀναστάσιμον, the pasch of the resurrection.*" (Bingham. Antiq. b. xx. c. 5. § 1). So that the *ἑβδομὰς μεγάλη*, or *great week* of the fourth century, included both our *Passion week* and *Easter week*.

SUNDAY AFTER EASTER. The Octave or Sunday after Easter-day, was called, (1) *Dominica in Albis*, from divesting such as were baptized at Easter of their white garments. (2) *Quasi modo geniti*, from the beginning of the Antiphony, 1 Pet. ii. 2, "*As new born babes*, &c." *dies neophytorium;* because the newly-baptized then became actual members of the Church: *octava infantium*, &c. (3) *Quinquagesima* (lætitiæ); because from this day to the octave of Whitsuntide was fifty days. (4) *Ἀντίπασχα*, i. e. the Sunday after Easter; *Pascha clausum;* i. e. the close of Easter. *Low Sunday*, either from a corruption of "close of Easter," or because this was *Low Easter*, the Sunday before being *High Easter*.

The second, third, fourth, fifth and sixth, Sundays after Easter, were sometimes distinguished by titles taken from the first words of their introits, viz., *Misericordia*, (Ps. xxxiii. 5, "The earth is full of the goodness, &c."); — *Jubilate*, (Ps. lxvi. 1); — *Cantate*, (Ps. xcviii. 1); — *Rogate*, (Cant. ii. 14, or Isa. xlviii. 20), or *Vocem jucunditatis;* and *Exaudi*, (Ps. xxvii. 7).

ROGATION SUNDAY: the fifth Sunday after Easter was so called, because upon the following Monday, Tuesday, and Wednesday, before Ascension-day, Rogations, or Supplications, were made in order to prepare the mind for a devout celebration of the ascension of Christ; and also to implore a blessing on the fruits of the earth that were then tender, being in the blossom. (See the account of the Litany.)

"In the old Saxon 'tis named *Gangdagas*, i.e. days of walking or perambulation. In the north of England Gang-week, from the ganging or going in procession . . . In the inns of court 'tis known by the name of Grass-week, because the students' commons on some days that week consist much of salads, hard eggs, and green-sauce." (A Calendar of 1678).

"The service formerly [i.e. by Queen Elizabeth's Injunctions]

appointed was Ps. ciii. or civ, with the Litany and Suffrages, and the homily of thanksgiving. The two psalms were to be said at convenient places in the common perambulation . . . at their return to church they were to say the rest of the service." (Sparrow's Rat. 148.)

"The first three parts of the homily are to be used upon Monday, Tuesday, Wednesday; and the fourth, upon the day when the parish make their procession." (Wheatly. See Robertson on the Com. Prayer.)

Ascension-day, or Holy Thursday. This day is mentioned in the Apostolical Constitutions (viii. 33) as ἡ ἀνάληψις. It is also called Ἐπισωζομένη, and ἡμέρα ἐπισωζομένης, διὰ τὸ πέρας τῆς κατὰ Χριστὸν οἰκονομίας, "Because on that day Christ completed the work of man's salvation."

Whit-Sunday, Πεντεκοστή, Pentecost, or Quinquagesima Paschalis. (See pp. 113, &c.). "It was styled Whit-Sunday partly because of the vast diffusions of light and knowledge which were then shed upon the Apostles in order to the enlightening of the world, but principally from the white garments which they that were baptized at this time put on." (Wheatly.) Hamon L'Estrange conjectures that it is derived from the French word *Huict*, which signifies eight, and then *Whit-Sunday* will be *Huict-Sunday*,—i. e. the eighth Sunday, namely, from Easter. (Riddell, p. 681.)

Trinity-Sunday was originally the octave of Pentecost.

"Durandus sets this festival as high as Gregory IV., A.D. 834. Gervase of Canterbury (who lived about A.D. 1200) informs us that Thomas à Becket, soon after his consecration, A.D. 1162, instituted this festival in England. Quesnel informs us of an officium pro festo sanctissimæ Trinitatis, extant in a manuscript breviary for the use of the monks of Mount Cassin,—the age about 1086. And this is the oldest certain authority I have met with, except Berno Angiensis, who mentions it (*De Rebus ad Missam Spectantibus*). He flourished about A.D. 1030. So that the festival is certainly near seven hundred years old." (Waterland, quoted by Riddell, Chr. Antiq. p. 683).

"The first chapter in the Bible seems to set forth three persons in the godhead; for besides the *Spirit of God*, which *moved*

upon the waters, v. 2, we find the great Creator (at the 26th verse) consulting with others about the greatest work of creation, the making of man . . . so that this is a very proper lesson for the day. The reason of the choice of the other first lesson (Gen. xviii.) is as obvious: it records the appearance of the great Jehovah to Abraham . . . The second lesson for the morning service...relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost . . ." (Wheatly).

NOTE:—As Nelson's "Companion for the Festivals and Fasts of the Church of England," is in the hands of every student, it is deemed superfluous to encumber the present work with any further account of these days.

Q. Describe briefly that portion of the Communion Service which followed the Nicene Creed in the first book of Edward VI.

A. ¶ After the Creed...the same. (See p. 366).

[Nearly the same as in the present Exhortation at the time of the celebration of the Communion.]

¶ In Cathedral Churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish Churches, upon the week-days it may be left unsaid.

¶ And if upon the Sunday or holy-day the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the holy Communion more diligently, saying these or like words unto them.

[Nearly the same as the first of the two in our present Prayer Book.]

¶ Then shall follow for the Offertory one or more of these Sentences of holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the Minister, immediately afore the offering.

[Then came the Sentences, with the following Rubrics and Prayers.]

¶ Where there be Clerks, they shall sing one, or many of the sentences above written, according to the length and shortness of the time that the people be offering.

¶ In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed, shall offer to the poor men's box, every one according to his ability and charitable mind. And at the offering days appointed,

every man and woman shall pay to the Curate the due and accustomed offerings.

¶ Then so many as shall be partakers of the holy Communion, shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the quire, except the Ministers and Clerks.

¶ Then shall the Minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose: And putting the wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water: And setting both the bread and wine upon the Altar: Then the Priest shall say,

The Lord be with you.
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks to our Lord God.
Answer. It is meet and right so to do.

The Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, holy Father, almighty everlasting God.

¶ Here shall follow the proper preface, according to the time (if there be any specially appointed,) or else immediately shall follow,

[Then followed the proper Prefaces. Upon Christmas, Easter, and Ascension days; upon Whit-Sunday, and the feast of the Trinity.]

¶ After which preface shall follow immediately,

Therefore with angels...praising thee, and saying,
Holy, holy, holy, Lord God... O Lord, in the highest.

¶ This the Clerks shall also sing.

¶ When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,

Let us pray for the whole state of Christ's Church.

¶ Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

[Then our present Prayer down to "or any other adversity;" after which it proceeded as follows:]

And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, and once offered) a full, perfect, and sufficient sacrifice, oblation, satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again: Hear us (O merciful Father) we beseech thee; and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed, took bread, and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying: Take, eat, this is my body which is given for you: Do this in remembrance of me.

Here the Priest must take the bread into his hands.

Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: Do this, as oft as you shall drink it, in remembrance of me.

Here the Priest shall take the cup into his hands.

¶ These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.

[Then followed a Prayer similar to the first which at present follows the Lord's Prayer *after* the administration of the holy elements. After that came]

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say: Our Father, which...into temptation.

The Answer. But deliver us from evil. Amen.

¶ Then shall the Priest say,

The peace of the Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

¶ Here the Priest shall turn him toward those that come to the holy Communion, and shall say,

[Then the invitation. "You that"... (as at present.)]

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees.

[Then the Confession, Absolution, and the comfortable words, and then as follows:]

¶ Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them, that shall receive the Communion, this prayer following.

We do not presume, &c. [as at present.]

¶ Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present, (that they may be ready to help the chief Minister,) and after to the people.

¶ And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words:

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

¶ And the Minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

¶ If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written.

¶ In the communion time the Clerks shall sing,

ii. O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

¶ Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.

¶ *Sentences of holy scripture, to be said or sung every day one, after the holy Communion, called the post-Communion.*

After the sentences followed:

¶ Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

[ALMIGHTY and everliving God, we most heartily thank thee, &c., the same as the second in the Prayer Book.]

¶ Then the Priest turning him to the people, shall let them depart with this blessing:

[THE peace of God, &c., as at present.]

¶ Then the people shall answer,

Amen.

¶ Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

¶ When the holy Communion is celebrate on the work-day, or in private houses: Then may be omitted, the Gloria in excelsis, the Creed, the Homily, and the exhortation, beginning,

Dearly beloved, &c.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one.

[The same as at present, with one "For rain," and another "For fair weather."]

NOTE:—(*a*) For an account of the manner in which the holy Eucharist was administered in the Primitive Church, see pp. 158—171; and 172—188.

(*b*) At the last review, in 1662, a Collect, Epistle, and Gospel, were appointed for the sixth Sunday after the Epiphany, on which day those for the fifth were before ordered to be repeated. A new Collect was composed for the third Sunday in Advent, and an appropriate Epistle was allotted to the Festival of the Purification, on which that for the Sunday preceding had formerly been used.

(*c*) Lists: (1) "Of all the Introits used at the Communion in the first English Liturgy."

(2) "Of such Collects as were retained from ancient Liturgies at the Reformation."

(3) "Of Collects, taken from ancient models, but considerably altered by our Reformers, and the Reviewers of the Liturgy."

(4) "Of such Collects as were composed anew, and substituted in the place of those that, containing either false or superstitious doctrines, were on this account rejected." (These are given by Comber and Shepherd.)

Lecture X.

ON THE RUBRICS AND RITES AND CEREMONIES RELATING TO THE HOLY COMMUNION.

Q. From what continental form might the idea of introducing the Decalogue into our Liturgy have been suggested to those who reviewed, in the year 1552, the first book of Edward VI., A.D. 1549?

A. "That the propriety of such an introduction was suggested by the work of Pollanus, appears almost certain, from the circumstance of the Decalogue being there ordered to be read at the beginning of the Sunday Service, with the following Prayer after it: 'Domine Deus, Pater misericors, qui hoc Decalogo per servum tuum Mosen nos legis tuæ justitiam docuisti, *dignare cordibus nostris eam ita tuo Spiritu inscribere, ut,* &c.' words almost precisely corresponding with our concluding response, 'Write all these thy laws in our hearts, we beseech thee'." (Laurence's Bampton Lect. p. 210.)

Q. Was there any similar manner of reading the Law in the English Church before the Reformation?

A. "A portion of the Decalogue, beginning with the fifth commandment, was read in Lent, and was followed by the response, 'Miserere mei Domine, quoniam infirmus, sana me Domine,' and on the eve of Pentecost the office began with the Lord's Prayer, after which different persons read lessons from the Law of Moses without titles, that is, without naming the books from which they were taken. Each Lesson was followed by a response and Collect; then after some intermediate rites, the Collect, Epistle, and Gospel were read." (Palmer's Orig. Lit. ch. iv. sect. 2.) In the Injunctions of Edward VI., A.D. 1547, it was ordered, "That every holy-day throughout the year, when they have no sermon, they (the Curates) shall imme-

diately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the Pater-Noster, the Creed, and *Ten Commandments*." (Sparrow's Coll. p. 3.)

Q. Quote the Rubrics of the books of 1549, and 1552, relating to the quality of the bread to be used at the Communion. What appears to have been the custom in Elizabeth's reign?

A. In the first book of Edward VI. 1549, it was ordered to be "unleavened and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces, and every one shall be divided in two pieces at the least, or more, by the discretion of the Minister, and so distributed."

The second book, A.D. 1552 orders, "it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat-bread that conveniently may be gotten."

Elizabeth's Injunctions, 1559, ordered that the bread be "common fine bread; of the same fineness and fashion round as the usual bread and wafer, hereto named singing-cakes, (a term used to denote wafers in general) which served for the use of the private mass." (Cardwell's Doc. Ann. i. 202.) Archbishop Parker explained this by saying that "it shall suffice, where either there wanteth such fine bread, or superstition be feared in the wafer-bread, they may have the communion in the usual bread; which is rather a toleration in these two necessities than a plain ordering, as in the Injunctions." (Strype, Parker, p. 310.)

Hooker (E. P. IV. vi. 1) states that wafer-bread was used towards the end of Elizabeth's reign, but the present custom seems to have prevailed at a very early period. (For an account of the usages of the early Church, see pp. 174, 175.)

Q. What was the direction of the first book of Edward VI. with regard to the wine for the Holy Communion?

A. That "a little pure and clean water" should be added to it, (see p. 377; and also pp. 175, 176); but as this Rubric was withdrawn, there is no authority for doing so now.

Q. How would you shew that the Offertory is not superseded by the poor-laws?

A. By proving that previously to the reign of Henry VIIIth there were laws relating to the poor which make no mention of their being supported from the Offertory; that in 1535, before the monasteries were suppressed, an Act of Parliament directed the local authorities to see the poor maintained "by way of voluntary and charitable alms;" and that similar acts were passed under Edward VI., Queen Mary, and Elizabeth.

Q. Point out the variations in the Rubrics relating to the Offertory.

A. (1) In 1549 (p. 364) the Rubric directed the Priest on Wednesdays and Fridays and other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate, to read on until after the Offertory; in 1552, 1559, and 1604, this Rubric became "upon the holy-days, (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer for the whole state of Christ's Church militant here in earth, and one or more of these Collects before rehearsed, as occasion may serve," which apparently omits the Offertory sentences; whereas in 1662 the words "the end of the Homily concluding with," were omitted; but the Rubric before the Sentences was always as binding as at present, because in 1552, 1559, and 1604, the words are: "After such Sermon, Homily, or Exhortation, the Curate *shall*... earnestly exhort them to remember the poor, saying one or more of these Sentences following."

In 1662 the Rubric relating to the distribution of the money given at the Offertory was added.

THE PRAYER FOR THE CHURCH MILITANT.

Q. What changes were made in its title and substance in the different Prayer Books from the first of Edward VI. to that of Charles II.?

A. In the first book of Edward VI., as appears from pp. 378, 379, it formed part of the Prayer of Consecration; but since 1552 it has occupied it present position, and has had the same title, "Let us pray, &c." The old Rubric "If there be no alms given unto the poor, then shall the words [*of accepting our alms*] be left unsaid," was altered in 1662 to, "If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid." The word "Pastors," between "Bishops" and "Curates," was then omitted, and the concluding portion of the present Prayer [And we also bless thy holy name for all thy servants departed.....of thy heavenly kingdom] inserted. In all other parts the Prayer has been the same from 1552 to the present time.

Q. Wherefore were the words *militant here in earth* added?

A. To exclude the prayers used in the ancient Liturgies, and in the first book of Edward (p. 378), for the deceased members of the Church. (For an account of the primitive manner of using such prayers, see pp. 163-166.)

NOTE:—(*a*) The words, *thanksgiving for all men*, when there was no Eucharist to follow, or any giving of thanks for *any* men, previously to the above addition in 1662, were considered to have been left in by an oversight. The prayer for the dead was left out in 1552, at the suggestion of Bucer, who wrote thus: "His itaque de causis optarim ego *commendationem defunctorum et precem pro æterna eorum pace* prætermitti..."

(*b*) In the ancient Church the sacramental elements were in fact twice consecrated (see pp. 172—175): *first*, when they were in the general mass oblations, and *again*, when separated from the symbols of the Eucharist; but to guard against the Romish error of private masses, this prayer was separated from the proper consecration prayer.

(*c*) In the Scotch Liturgy there was added, "And we yield unto thee most high praise and hearty thanks for the wonderful

grace and virtue declared in all *thy saints*, who have been the choice vessels of thy grace, and the lights of the world in their several generations."

(*d*) "The interval between the Prayer for the Church Militant, and the Exhortation to the communicants" at the time of the celebration of the Communion, "is the best place, in my judgment, for the withdrawal of the non-communicants, and for the convenient placing of the communicants." (Bp. Mant's Hor. Lit. p. 60.)

(*e*) In the first book of Edward VI., 1549, it was ordered that after the offertory-sentences had been read, the Priest should "set forth the bread and wine upon the altar." This Rubric was omitted in the second book of 1552, after which time it is supposed that some of the clergy placed them on the altar, and others allowed the attendants to do it: but at the last review, 1662, it was ordered that after the offerings were placed on the holy table, "the Priest shall then place upon the table so much bread and wine, as he shall think sufficient."

(*f*) "Standing, not sitting, is the proper posture for the congregation, while the offertory-sentences are being read." (Bp. Mant.)

(*g*) "Standing, not kneeling, is the proper position of the people when the Exhortation is being read." (Bp. Mant.)

(*h*) "The priest kneels three times during the administration: 1, at 'the General Confession;' 2, at the prayer, 'We do not presume,' &c.; 3, when he receives the Communion. At all other he is directed to stand." (Bp. Mant.)

(*i*) "The Priest is to turn to the Lord's table at all times, unless when he speaks to the people, to whom on such occasions he is to turn himself, as the Church severally directs." (Bp. Mant.)

THE EXHORTATIONS.

Q. Explain the alteration which was introduced into the mode of giving notice for the Holy Communion in 1662.

A. Our present Rubric, "When the Minister giveth warning for the celebration of the Holy Communion....," and the following Exhortation, were introduced in 1662. The next succeeding Exhortation, "In case he shall see the people negligent....," which had been added in 1552, upon Bucer's recommendation, was slightly altered; and the former second, somewhat similar to the present first Exhortation, was omitted.

The next Rubric of 1552, 1559, and 1604, "Then shall the Priest say this Exhortation," was altered in 1662 to, "At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation;" and the words, "Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul," which were previously in all the books, were omitted, probably because no person who had come purposely to receive the Communion, was likely to confess himself guilty of any of these things before the congregation, by suddenly departing from it.

THE INVITATION, CONFESSION, ABSOLUTION, SENTENCES, PREFACES, AND DOXOLOGY IN THE COMMUNION SERVICE.

Q. What alterations, with regard to the position of these portions of the Service, have been made since the first book of Edward VI.?

A. Their position, and that of the Lord's Prayer, &c. *after* the consecration of the elements, have been pointed out in pp. 376—381. In the second, and the subsequent books, they were placed in their present position.

In the INVITATION, "Ye that do truly...," the words, "with faith," were inserted in 1662, after "draw near," and the words, "before this congregation here gathered together in his holy name," which in 1552, 1559, and 1604, occurred after "Almighty God," were omitted.

The Rubric of 1552, 1559, and 1604, "Then shall this general Confession be made in the name of all those that are minded to receive this holy Communion, either by one of them, or else by one of the Ministers, or by the

Priest himself, all kneeling humbly upon their knees;" was altered in 1662 to its present form.

The next Rubric, "Then shall the Priest.....pronounce this Absolution," was previously to 1662, ".....*say thus.*" Almighty God, &c.

The Rubric, "Priest," before the PREFACE, "It is very meet...," was altered in 1662 to its present form; and in 1552, "and seven days after," and "and six days after," were annexed, as at present, to the PROPER PREFACES.

NOTE:—(*a*) As to the *Order* of the Service, the Scotch Liturgy varies from our own book only in the position, 1, of the Prayer of Oblation; 2, of the Lord's Prayer when it is used the second time; 3, of the prayer of humble access, "We do not presume," &c., which with the addition of the doxology to the Lord's Prayer, and the omission of what occurs between it and the prayer of humble access, are the same as in the book of 1549, and are said just before the distribution of the elements, whereas the two former were placed, in 1552, as at present, immediately after the distribution. Abp. Laud preferred the Scotch form, yet he said, "I find no fault with the Order of Prayers as they stand."

(*b*) It is not clear whether the people are to say the CONFESSION *with* or *after* the Minister; but the retention of the *capital* letters before each petition, apparently place it in the same position as the Confession at Morning and Evening Prayer, when it is to be repeated *after* the Minister.

(*c*) Mr Palmer, Orig. Lit. ch. 4, §§. 12, 13, admits that the Confession and Sentences, as here worded, are not clearly traceable to the ancient formularies. There are evident traces of the compilers of the first book of Edward VI. having used the form of Abp. Herman. (See p. 326.)

(*d*) There is no preface for Good-Friday in any of the previous Communion Services. Some also consider the eucharistic feast as inconsistent with the penitential nature of the services for that day, and doubt whether our Church ever intended that it should be celebrated on that day. From about A.D. 600, it seems to have been permitted to communicate, but it was ordered that the elements should be consecrated on the previous day. In the Roman Church the Priest communicates alone, and in one kind, the host having been consecrated on the previous day. (See pp. 180, 186.)

(*e*) Some interpret the present Rubric before the Consecration Prayer to mean that the Priest ought to stand before the table only whilst he is arranging the elements, and then return again to

the north end; whereas, others say, he ought to remain there also during the whole of the prayers and act of consecration.

(*f*) The use of the sign of the cross in consecrating the bread and wine was discontinued in 1552, at the instance of Bucer.

(*g*) "We do not pray absolutely that the bread and wine may be made the body and blood of Christ, but that *unto us* in that holy mystery they may be so, that is to say, that we may so worthily receive the same, that we may be partakers of Christ's body and blood, and that therewith in spirit and in truth we may be spiritually nourished. And a like prayer of old were all the people wont to make at the Communion, praying that their offerings might be unto them the body and blood of Christ." (Cranmer's Answer to Gardiner, Book III. as quoted in Bulley's "Tabular View," &c.)

(*h*) "The Roman Canon, contrary to all others, does not invocate the descent of the Holy Ghost: however, it prays for God's particular blessing on the elements," &c., (Dr Brett's Diss. p. 224.)

(*i*) "In our Communion Service, the INVOCATION is more obscurely intimated under a few and those general terms: 'Grant that we receiving these thy creatures of bread and wine.....may be partakers of his most precious body and blood.' This was part of the ancient invocation; and it expresses the thing formerly prayed for, without specifying the particular manner or means, viz. the immediate operation of the Holy Spirit: though that also must of course be understood and implied." (Waterland's "Review of the Doctrine of the Eucharist.")

(*j*) The directions of 1549 (see p. 378) with regard to the Priest's taking the bread and cup into his hands, were omitted from the prayer of consecration in 1552; but at the last review the present words were inserted. (See p. 178, *et seq.*)

Q. What changes have been made in the words used at the delivering the elements to the Communicants?

A. In 1549 the words were, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;" and, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

In 1552 they were changed to, "Take, and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving," and, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

In 1559 they became, "The body... into everlasting life; and take...in thine...;" and in 1662, "into" became "unto," "and" was omitted, and "thine" became "thy." (For the primitive forms, see pp. 182, 183, 177.)

NOTE:—(*a*) The present Rubrics, "If the consecrated bread and wine be all spent," &c.; and, "When all have communicated," &c., were added.

(*b*) Amen, at the end of the consecration prayer, was added in 1662, (see p. 167), and is used by the people in testimony of their faith, that the elements are become what Christ made and intended them to be.

(*c*) The prayer of consecration consists of three parts: 1, the introduction down to "until his coming again;" 2, the proper prayer of consecration, "Hear us, O merciful Father,...blessed body and blood," which in the primitive Church was called the ἐπίκλησις; 3, the commemoration of our Lord's words and deeds at its institution, "who in the same night;" *to the end.* (See p. 164, "And we beseech thee, that thou wilt," &c. and p. 177.) The words, "And with thy Holy Spirit...Son Jesus Christ," in the first book of Edward VI. (p. 378) were omitted, and the present form substituted in 1552. The old form of a direct invocation of the Holy Ghost was used in all the Eastern Churches, but not in the Italian and Roman Churches, which were in communion with them; and apparently the reviewers of the English Liturgy have not thought it necessary in the prayer to God to specify the means by which He is to accomplish the end which is prayed for. (See Palmer's Orig. Lit. IV. 19.)

(*d*) "The language of the Rubric is decisive against the practice, derived of late from the Puritans, of a delivery to more than one person at a time." (Bp. Mant.)

Q. What appears to have been the custom with regard to the Priest receiving the Communion?

A. In the first book of 1549 the Rubric was, "Then shall the Priest receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister) and after to the people." The words, "in their hands kneeling" were then added, and at the last review it was thus altered, "..... and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling."

It is questioned whether he ought to change the person when he administers the elements to himself. The Scotch and American Liturgies retain our form, and in some ancient Liturgies the Priest addresses himself in the first person; but no direction is given to change it for the people.

Q. What authority was there for the use of music in the time of the Communion, and for saying "Amen" after receiving the elements?

A. In the first book of 1549 it was ordered, *In the Communion time the Clerks shall sing*, "O Lamb of God, that takest away the sins of the world: have mercy upon us. O Lamb, &c., grant us thy peace." *Beginning so soon as the Priest doth receive the holy Communion.* There are precedents for the singing of psalms, or playing a soft symphony on the organ whilst the Communicants receive.

It was the universal practice of the ancient Liturgies to direct the Communicants to say 'Amen' after the words, *The blood,* &c., and then, and not before, to take the Sacrament.

Q. How many Collects are annexed to the order of the Holy Communion, and by what titles might they be distinguished?

A. Six. 1. A Prayer for Safety in all the changes and chances of this mortal life:

"Assist us mercifully," &c.

2. For the Preservation of our Bodies and Souls:

"O Almighty Lord, and everlasting God," &c.

3. For a blessing on the Word of God, whether read or expounded:

"Grant, we beseech thee, Almighty God," &c.

4. For direction and assistance in all our actions:

"Prevent us, O Lord, in all our doings," &c.

5. For the excuse and supply of the defects of our preceding Devotions:

"Almighty God, the fountain of all wisdom," &c.

6. For the Acceptance of all our former Supplications:

"Almighty God, who hast promised to hear," &c.

Q. What are the different directions of the Rubrics as to the yearly number of communions, (1) in churches, (2) in cathedrals and collegiate churches and colleges?

A. (1) By the first Book of Edward VI., 1549, "every man or woman was to communicate once in the Year at the least." In all the subsequent books it was, "every Parishioner shall communicate at the least three times in the Year; of which Easter [was] to be one."

(2) In the second book, A.D. 1552, the present Rubric, "And in Cathedral and Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary." The Advertisements of 1565 order a monthly communion; but for some time previous to the Revolution in 1688 the Rubric was observed in most of the cathedrals.

NOTE:—(*a*) The part of the mass, beginning with 'Te igitur, &c.... We humbly pray and beseech Thee,... that thou wouldest accept and bless these gifts, these presents...,' which follows immediately after the Preface and Tersanctus, and finishing with the 'Pater Noster,' which occurs before the breaking of the bread, the whole of which is recited in an inaudible tone of voice by the Celebrant, has been called the CANON; because, as the native meaning of this Greek word imports, this prayer has been laid down as the rule, or canon, which is to be rigidly followed by the priest who offers up the holy sacrifice. The minutest variation from it can never be tolerated. (Rock's Hierurgia, p. 135.)

(*b*) The whole Canon of the Mass was sometimes called *Secretum*.

The title Canon, as applied to this part of the service, is as old certainly, at least, as the time of Gregory the Great; who himself speaks of his having directed the Lord's Prayer to be said *mox post canonem*. Strictly the Canon ends with the Lord's Prayer.

(*c*) The prayers and portions of Scripture in the Mass which are fixed, are called the Ordinary of the Mass.

(*d*) THE PREFACE is so called, as being an introduction to the Canon or solemn part of the service. It is an invitation to elevate our hearts to God, and to offer him thanksgivings. In the Greek Church only one Preface is used: anciently, in the west there was a greater number than at present: which was

about the 12th century reduced to ten. Pope Pelagius enumerates nine Prefaces, proper to certain days. To these a tenth was afterwards added, in honour of the blessed Virgin, which is mentioned as to be used also in the English Church, by the 14th Canon of the synod of Westminster, A. D. 1175. The form in the Apostolical Constitutions is given in p. 163: "It is indeed meet and right to sing praises," &c.

(*e*) For the original of the Angelic Hymn, "Glory be to God on high," &c., see p. 97.

(*f*) For the order in which the different parts of the ancient Communion services were arranged, see pp. 169—171.

(*g*) The last Rubric of 1548 is this: "And although it be read in ancient writers, that the people many years past received at the Priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; Yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest any such thing hereafter should be attempted, and that a uniformity might be used throughout the whole realm, it is thought convenient the people commonly receive the sacrament of Christ's body in their mouths, at the Priest's hands." (See pp. 182, 183.)

(*h*) The following Rubric occurs in the Scotch Liturgy immediately after the blessing: "After the Divine Service ended, the money which was offered, shall be divided in the presence of the Presbyter, and the Churchwardens, whereof one half shall be to the use of the Presbyter *to provide him books of holy divinity:* the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of the Church, or the public relief of their poor, at the discretion of the Presbyter and Churchwardens."

And immediately after the Collects, the following: "Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer, (for the whole estate of Christ's Church militant here in earth), and one or more of these Collects before rehearsed, as occasion shall serve."

Lecture XI.

ON THE ADMINISTRATION OF HOLY BAPTISM AND CONFIRMATION.

Q. In what do our present Rubrics at the commencement of the Baptismal Office differ from those in the former Prayer Books?

A. In all the books before the last review in 1662, the first Rubric began thus:

¶ It appeareth by ancient writers, that the Sacrament of Baptism in the old time, was not commonly ministered but at two times in the year, at Easter and Whitsuntide (p. 113); at which times it was openly ministered in the presence of all the congregation: which custom now being grown out of use (although it cannot for many considerations be well restored again) it is thought good to follow the same as near as conveniently may be. Wherefore the people are to be admonished...[as at present, with the exception of *English* for *Vulgar tongue*, to the end.]...baptized at home.

The second Rubric of 1549 was:

¶ When there are children to be baptized upon the Sunday or holy-day, the parents shall give knowledge over-night, or in the morning, afore the beginning of Matins, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the church-door, either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, as the Curate by his discretion shall appoint.

The present Rubric, except that it omits "Sunday or holy-day," was framed in 1552.

At the last review in 1662, the present second Rubric was added:

¶ And Note, that there shall be for every male child to be baptized two Godfathers and one Godmother; and for every female one Godfather and two Godmothers.

The old third Rubric,

¶ And then standing there, the Priest shall ask whether the children

be baptized or no. If they answer, No, then shall the Priest say thus,

was altered to the present,

¶ And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say.

Q. In what four things did the service for the administration of public baptism in the first book of Edward VI. chiefly differ from all the subsequent books?

A. (1) After the first prayer, the Rubric directed:

¶ Here shall the Priest ask the name of the child; and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child's forehead and breast, saying,

¶ *N.* Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token, &c. (See p. 121.)

(2) After the second prayer, "Almighty and immortal..." there occurred these words:

¶ Then let the Priest, looking upon the children, say,

I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock. (See pp. 117, 118, 119.)

(3) After the Baptism the following ceremonies were added:

¶ Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the Minister shall put upon him his white vesture, commonly called the Chrisom; and say,

Take this white vesture....life everlasting. Amen. (See p. 125; Keeling, p. 251.)

(4) ¶ Then the Priest shall anoint the infant upon the head, saying,

Almighty God, the Father, . . . everlasting life. Amen. (See p. 120; Keeling, p. 251.)

Q. What exception was taken by the Presbyterians at the Savoy Conference to the first prayer in the Baptismal Service: *By the Baptism of thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin,* &c.? How was it answered, and how altered?

A. Exception. It being doubtful whether either the flood Jordan or any other waters were sanctified to a sacramental use by Christ's being baptized, and not necessary to be asserted, we desire that this may be otherwise expressed.

Answer. If Jordan and all other waters be not so far sanctified by Christ, as to be matter of baptism, what authority have we to baptize? And sure his baptism was "dedicatio baptismi." It was altered to, "and by the baptism, &c. in the river Jordan, didst sanctify water to the mystical washing away of sin." Bucer had made the same objection, but was not attended to in the review of 1552.

Q. What forms were used in bringing the children into the Church, and how were they baptized according to the first book of Edward VI.?

A. ¶ Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say,

The Lord vouchsafe to receive you into his holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.

After that came the address to the Godfathers, "Ye have brought these children." Then the renunciations, "*N.* Dost thou forsake," &c.; and then this Rubric,

¶ Then the Priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side: Second, the left side: The third time dipping the face toward the font: so it be discreetly and warily done, saying,

N. I baptize thee in the name of the Father, &c. (See p. 116.)

¶ And if the child be weak, it shall suffice to pour water upon it, saying the foresaid words.

Q. "Fathers not to be Godfathers in Baptism, and children not communicants." Where does this occur? Quote the words which follow.

A. In the Canons of 1604. "No parent shall be urged to be present, nor be admitted to answer as godfather for his own child; nor any godfather or godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion." Canon XXIX.

Q. Give two explanations of the *reason* why the 29th canon excludes fathers from answering for their own children.

A. (1) To increase the number of sureties for the Christian education of the child. (2) To guard against the notion of the Puritans that children ought to be baptized upon a profession of their *father's* faith. This is also guarded against by our Church now requiring the stipulations to be made *in the name of the child.*

Q. The Church exhorts the godfathers and godmothers of the child, to call upon him in due time "to hear *Sermons.*" On what other provision for his instruction does she insist yet more strongly? What are her words?

A. "And chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the Vulgar tongue."

Q. What is the Rubric by which the Minister is directed on his part to make such provision? What difference is there between the rubric and the canon with

respect to the details of this provision? How did the difference probably arise?

A. "The Curate of every parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism." (The first Rubric after the Catechism.)

The 59th canon of 1604 runs thus:

Ministers to catechize every Sunday.

"Every parson, vicar, or curate, upon *every* Sunday and holy-day, *before* Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer."

The difference probably arose in this way:

The canon is in accordance with the previous Rubrics, and the new Rubric was probably intended to induce the people to attend the catechising, but it had the effect of driving them away from prayers. It is doubted whether the Rubric requires it to be done on *every* Sunday, or only when necessary.

NOTE:—(*a*) No combination can be made between the baptizing some children and the receiving into the Church during the same service of those who have been privately baptized. (Robertson, p. 241.)

(*b*) The only mode mentioned in case of hypothetical baptism (of administration) is dipping, the child being then assumed to be sufficiently strong to bear it. (Sharp, p. 30.)

(*c*) In the service for baptizing adults, the Priest is the officiating minister mentioned; and at their ordination, Deacons only receive authority to baptize infants, and that too only "in the absence of the priest." These limitations were added at the last review.

(*d*) Wall, in his Defence, c. v., refers the introduction of sprinkling at baptism to the Presbyterians during their ascendancy. Taylor (XIV. 60) speaks of sprinkling being the only mode; but as he translates *perfusus* by sprinkling, perhaps he

meant *pouring* rather than *aspersion*. Some assert that 'dipping,' does not mean *total* immersion, and merely means that the object is put into the water, and not the water on the object. Affusion is practised in the Roman Church.

(*e*) Hooker (v. 12, 3) proves that it is indifferent whether there be three or only one immersion.

(*f*) *Q.* "Wherefore ARE the people to be admonished that it is most convenient that baptism should be administered but upon Sundays and other holy-days?"

A. Because at these times "the most number of people come together," and that "the Congregation then present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because in the baptism of infants, every one present may be put in remembrance of his own profession made to God in his baptism."

(*g*) *Q.* What ought to be the number of sponsors according to the council of Trent? Why is the number restricted in the Romish Church?

A. One, or, at most, one of each sex; but proxies for those sponsors who could not attend were allowed. The number was limited, as *spiritual affinities* are a bar to marriage amongst Roman Catholics.

(*h*) In the Cologne form (see p. 326) the doctrine of universal regeneration and election in Baptism is the same, even in words, as our own. But the Lutherans did not attribute any thing to sacramental efficacy, but all to the divine promises. (See also the Reformatio Legum de Baptismo.)

(*i*) *Q.* Why does the Priest ask whether the child has been already baptized or no?

A. Because St Paul says there is but *one* Baptism; and as we are born but once, so we are born again but once.

(*j*) *Q.* Why must parents and friends be careful to get their children baptized?

A. Because by this ordinance their original sin is washed away, and they are grafted into the body of Christ; so that if they die before they have committed actual sin, they are undoubtedly saved (see the Rubric); and if this be neglected by their fault, they must answer for putting the salvation of the children to so great a hazard.

(*k*) *Q.* (1) Why does the Minister pour, and not always dip? and (2) why does he make the sign of the cross on the forehead?

A. (1) Because the efficacy of the Sacrament does not depend upon the quantity of water used, but on the grace of God; and the coldness of our climate would render so many precautions necessary, that we are partly necessitated to listen to the objections of parents. (2) By setting this sign the Church more

clearly manifests that the child belongs to Christ; and this sign is made on the forehead, because it is the seat of blushing and shame, and we thus shew that we are not ashamed of the cross of Christ. It was inserted at the last review, in 1662, and the explanatory note at the end of the service was then added.

(*l*) *Q.* Why are sureties enjoined?

A. As a security to the Church that the child shall not become an apostate, and to provide monitors to the natural parents and the child, to remind them of their vows. (Clutterbuck on the Liturgy, p. 44.)

(*m*) In 1549, at the end of the Exhortation, "after the gospel is read," &c., the Minister, sponsors, and people, repeated the Lord's Prayer and Creed.

(*n*) If a child is brought at the proper time, its mother would almost be excluded from being its sponsor, a question which the canon of 1604 has been supposed to have left undecided.

Q. Whence were the prayers, "O Merciful God, grant that the old Adam," &c. and, "Grant that all carnal affections," &c. and the subsequent prayer, derived?

A. In the first book of Edward VI. at the end of the two baptismal services occurred the following rubric:

¶ The water in the font shall be changed every month once at the least; and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.

O most...everlasting adoption, &c. Amen. (Keeling, p. 268.)

[Then eight short prayers, four of which were omitted in 1552, and then]

The Lord be with you. *Answer.* And with thy, &c.

Almighty, everlasting God, whose most dearly, &c.

But in 1662 the words, "Sanctify this water to the mystical washing away of sin," were inserted, and "grant that this child now to be baptized therein," were substituted for "grant that all thy servants which shall be baptized in this water."

OFFICE FOR PRIVATE BAPTISM.

Q. What was the rubric of 1549 relating to ministering of private baptism? When and why was it changed?

A. The Pastors and Curates were directed oft to

warn the people "that without great cause and necessity, they baptize not children at home in their houses; and when great need shall compel them so to do, *that then they minister on this fashion.*"

"First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words:"

N. I baptize thee in the name of the Father, &c.

"And let them not doubt, but that the child," &c.

In 1604 the words, "then they minister on this fashion," became, "then Baptism shall be administered on this fashion;" and, "First, let *them*...one of them...," became, "First, let *the lawful Minister*, and them that...the said lawful Minister shall dip it," &c.

NOTE:—(*a*) The prayer, We yield thee hearty, &c....thanks, most, &c., was added in 1662.

(*b*) In $157\frac{5}{6}$ it had been agreed by the bishops that none but a lawful Minister should officiate.

(*c*) The water ought to be poured into the fire, or carried to the church and poured into the font to run into the drain. (English Churchman.)

(*d*) The form for receiving into the Church persons privately baptized, was altered in 1662, by adding, after "before used," the words, "In which case he shall say thus: I certify you that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child;" and by omitting the last interrogatory, "Whether think you the child to be lawfully and perfectly baptized?"

(*e*) In 1662 the words, "and so forth, as in Publick Baptism," were omitted after the "Exhortation to the Godfathers and Godmothers," and at the end of the office for Publick Baptism, "Then shall he add and say, Ye are," &c., was added instead of the former Rubric, "The Minister shall command that the children be brought to the Bishop," &c. So that *apparently* there is no authority for adding the admonition.

(*f*) When the Minister certifies his own act, it seems that he ought also to repeat the second form, "I certify you," &c.

(*g*) "If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors and the succeeding Prayers serve for both. And again, after the Immersion, or the pouring

of Water, and the receiving into the Church, the Minister may use the remainder of the service for both." (American Book of 1790.) This rule is not authorized or recognized in our Church.

(*h*) If the Officiating Minister is satisfied as to the form and matter which a lay person has used, but not as to the *person of the administrator*, and therefore doubts about receiving the child into the Church, he ought to refer the matter to the bishop. (Sharp, on the Rubric.)

(*i*) "The Church of England has not encouraged the practice of baptizing children by the hands of laymen or women, even in urgent cases. But it cannot with reason be apprehended, that infants who depart before baptism can be administered, are without the benefits of the sacrament; because the Catholic Church has always held that the wish to receive Baptism is sufficient in a case of necessity; and if the Church, who hath the power of administering this sacrament, be prevented by the visitation of God from fulfilling her intentions, her desire and wish are sufficient to remove apprehension. (Palmer's Orig. Lit. v. ix. See Hooker, book viii. 60; and also the Appendix of Canons in this work.)

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

Q. Mention the chief parts of this service, and wherein it differs from the form for the Baptism of Infants.

A. (1) "When such persons are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons," &c. (Rubric.)

(2) "The Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson," &c. (Rubric.)

(3) The Gospel is taken from St John's Gospel, ch. iii. 1, and not from St Mark's, as in the office for the Baptism of Infants.

(4) The Priest addresses the questions to the persons to be baptized themselves, and takes "each person to be baptized by the right hand, and placing him conveniently by the Font," &c. baptizes him.

(5) The Priest exhorts the new baptized person, as well as the sponsors, after the administration of the Sacrament. The sponsors are also desired to see that the person is well instructed, and to exhort him to live a godly life.

(6) This Rubric is added: "It is expedient that every person, thus baptized, should be confirmed by the Bishop as soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion." (Rubric, see also pp. 109—137.)

NOTE:—(*a*) This Office was drawn up by Dr Griffith, bishop of St Asaph, and added to our other Offices at the last review, A.D. 1662. (English Churchman.)

(*b*) There is a distinct Rubric after "Let us pray," ordering "all the Congregation" to kneel; and, before the Lord's Prayer and the following prayer, "We yield thee," &c., the Rubric directs, "Then shall be said the Lord's Prayer, all kneeling," and there can be no doubt but *all* ought to repeat both of these prayers. In the office for Private Baptism, before the last review, the words, "and in declaration of our faith, let us recite the Articles contained in our Creed," and "Here the Minister with the Godfather and Godmothers, shall say: OUR Father," &c., occurred after the words, "Lord himself taught us," of our present form. The same form was to be used at Public Baptism, according to the first book of Edward VI., but it was omitted in 1552, and the Lord's Prayer transferred to its present position. The prayer which follows was added in 1662.

Q. State some of the differences between the views of the Churches of England and Rome on the subject of Baptism.

A. (1) Prior to the Hampton-Court Conference, in 1604, the Church of England believed, with that of Rome, in a modified form, the absolute necessity of Baptism to obtain salvation; but at that time the Rubric prefixed to the administration of private baptism was altered so as to exclude lay-baptism, and in the catechism it was then first positively asserted that Baptism was only *generally*, not absolutely, *necessary to salvation.* At length when the baptismal service for those of riper years was added in 1662, the congregation were thus addressed, "Ye perceive

the great necessity of this sacrament, *where it may be had,*" but our Church delivers no opinion as to the salvation of those who die unbaptized; whereas the Church of Rome, in the catechism of the Council of Trent, part ii. § xxx. asserts that they are undoubtedly eternally damned.

(2) The Church of Rome asserts, "Whosoever shall say, that it is not requisite that the ministers when celebrating the sacraments, shall have, at least, the intention of doing that which the Church doeth, let him be accursed;" whereas the Church of England says, "Neither is the effect of Christ's ordinance taken away by their wickedness," &c. Art. 26.

(3) The Church of Rome asserts that the guilt of original sin is not only remitted by Baptism, but its very nature is eradicated; so that although concupiscence remains after Baptism, its sinful character has been thereby obliterated; whereas the Church of England, in Art. ix. on Original Sin, says, "And this infection of nature doth remain," &c.

(4) Again, as to sin after Baptism. The Church of England holds that every baptized person though he may have fallen from grace and sinned after Baptism, is restored upon his shewing *repentance* and *faith;* whereas the Church of Rome requires confession to a priest also, and anathematizes those who deny that such confession is essential to salvation.

Q. Shew that there is no foundation for the opinion that the efficacy of Infant Baptism depends upon the repentance and faith of the sponsors.

A. In the administration of Private Baptism, where no sponsors are required, the minister is directed, as in the public service, to give thanks unto God, and say, "We yield thee hearty thanks, most merciful Father, *that it hath pleased thee to regenerate this infant* with thy Holy Spirit," &c. Again, when the infant is received into the Church, he certifies that the child "*is now by the laver of regeneration in baptism received into the number of the*

children of God, and heirs of everlasting life." In the subsequent exhortation on Mark x. 13—16, which here *follows* after Baptism, he says, "Doubt ye not therefore, but earnestly believe, that he *hath* likewise favourably received this present infant," &c. and the following prayer runs thus, "Give thy Holy Spirit to this infant, that he, *being born again*," &c. (See Fallow on Baptism.)

ON THE CATECHISM AND CONFIRMATION.

Q. Give a brief history of catechizing in the English Church.

A. (1) The Salisbury use orders, "Si infans sit—compatribus et commatribus injungatur, ut doceant infantem Pater Noster, et Ave Maria, et Credo in Deum, vel doceri faciant,—et quod confirmetur quam citius episcopus advenerit circa partes per septem milliaria."

(2) The first book of Edward VI. A.D. 1549, directs that "The Curate of every Parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or Holy-day, half an hour before Evensong, openly in the church instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism."

(3) The books of 1552, 1559 and 1604, order that "The Curate of every Parish, or some other at his appointment, shall diligently," &c.; but in 1662 the words, "or some other at his appointment," were omitted, and the Rubric was transferred from the end of the Confirmation office to the first after the Catechism.

Q. Mention some of the alterations introduced into the Order of Confirmation at the reviews in the years 1604 and 1662.

A. Prior to 1604, the title was, "Confirmation, wherein is contained a Catechism for children;" it then became, "The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following;"

and the exposition of the Sacraments was also added, Bp. Overall having composed it.

In 1662 the former Rubric before the Catechism was placed before it only, and the Rubric inserted before the two, in 1604, was altered to, "The order of Confirmation, or laying on of hands upon those that are baptized and come to years of discretion," and prefixed to the office of Confirmation.

The present Rubric, exhortation (which corresponds in some degree with the old Rubric), and question, were added, and the previous form, "And the Bishop shall confirm them on this wise:"

Our help is in the name, &c. *Answer.* Which hath, &c.

Minister. Blessed, &c. *Answer.* Henceforth, &c.

became: *The Bishop.* Our help, &c. *Bishop.* Blessed, &c.

After "then shall he say;" the following additions were made:

The Lord be with you. *Answer.* And with thy, &c.

And (all kneeling down) the Bishop shall add, OUR FATHER, &c.; and after the Collect, the new prayer, O ALMIGHTY Lord, and everliving God, vouchsafe, &c.; both of which were then introduced for the first time.

Q. What were the directions with regard to the attainments of the candidates for Confirmation in the first book of Edward VI.? Who was to accompany them?

A. (1) "None shall be confirmed, but such as can say in their mother tongue the articles of the faith, the Lord's Prayer, and the ten commandments; and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in: (2) then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his Confirmation."

Q. Why does our church deny *Confirmation* to be a Sacrament?

A. "Because it was not ordained by Christ himself; it was not appointed as an outward *sign*, or *means* of con-

veying His *Grace* to us, or a *Pledge* to assure us of its being conferred upon us by him."

Q. What forms were used at Confirmation according to the first book of Edward VI.?

A. After the prayer, "ALMIGHTY and everliving God," &c. the following was the form: *Answer.* Amen.

Minister. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen.

Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,

N. I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say,

The peace of the Lord abide with you.

Answer. And with thy spirit.

Then shall the Bishop say.

¶ Let us pray.

ALMIGHTY everliving God, which makest us both, &c.

Q. Is the imposition of hands used in the Church of Rome?

A. No: instead of it a *blow on the face* is given to each, to remind them that they must be prepared to undergo any contumely for the name of Christ.

NOTE:—For an account of the forms used in the Primitive Church, see pp. 132—137.

Lecture XII.

OF MATRIMONY; OF THE VISITATION OF THE SICK; OF THE BURIAL OF THE DEAD; OF THE CHURCHING OF WOMEN; AND OF THE COMMINATION.

ON THE FORM OF SOLEMNIZATION OF MATRIMONY.

Q. WHAT were the first three Rubrics in this form in 1549, and when and how were they altered?

A. (1) First, "The banns must be asked three several Sundays or holy-days, in the service time, the people being present, after the accustomed manner." The present Rubric was added in 1662, and appoints the time, "immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner," I publish the banns, &c.

(2) The second, "And if the persons that would [should, 1604; are to, 1662]...." was the same as at present.

(3) The third, "At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. And there the priests shall thus say, DEARLY beloved friends, we are gathered together," &c. In 1662 the words, "and there standing together, the man on the right hand, and the woman on the left," were added.

Q. Was the ring the only gift according to the first book of Edward VI.?

A. The Rubric of 1549 directs the man to "give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book," and the words, "this gold and silver I thee give," occurred between "wed," and "with my body." It was altered in 1552.

Q. How was the prayer, "O eternal God, creator and preserver of all mankind..." worded in the first book of Edward VI.?

A. "O eternal God,...as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together; so these," &c. [as in the present form.]

Q. In what did three of the prayers in the first book of Edward VI. differ from the present forms?

A. (1) "God the Father bless you: ✠ God the Son keep you: God the Holy Ghost lighten your understanding: The Lord mercifully," &c. [as in the present form.]

(2) "O God of Abraham...And as thou didst send thy angel Raphael to Thobie and Sara, the daughter of Raguel, to their great comfort...."

(3) "Almighty God, which at the beginning did create....sanctify and ✠ bless you...." These were all altered in 1552.

Q. In what manner have the two subsequent Rubrics been changed from 1549 to the present time?

A. (1) In 1549 the first of these was:

¶ Then shall be said after the gospel a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared according to holy scripture. Or if there be no sermon, the minister shall read this that followeth.

In all the subsequent books this was, "Then shall begin the Communion." And after the Gospel &c. [as before], until in 1662 it became, "After which, if there be no sermon declaring the duties of man and wife, the Minister shall read as followeth."

(2) The old Rubrics, "The new married persons, the same day of their marriage, must receive the holy Communion," was changed in 1662 to, "It is convenient that the new-married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage."

Q. By what authority was the time of publishing the banns in the Church altered?

A. By the statute of the 26th of George II., which

enacted that "all banns of matrimony shall be published upon three Sundays preceding the solemnization of marriage, immediately after the second Lesson."

NOTE:—(*a*) By this Act banns may be published during the Evening service when there is no Morning service.

(*b*) The 62nd canon orders that marriage shall be "in time of divine service," but does not specify in what part of the service it is to be celebrated.

(*c*) The service ought to be begun in the body of the Church, and the remainder ought to be said at the holy table, in accordance with the rubric: "Then the minister or clerks, going to the Lord's table, shall say or sing this psalm following;" i. e. after they have got to it. The rubric of 1549 was, "Then shall they go into the quire, and the Ministers," &c.

(*d*) The word "bann" comes from the barbarous Latin word *bannum*, *bandum;* or from *bannire*, which signifies to put out such an edict or proclamation. It came into use about the 7th or 8th century. (Nicholls.)

(*e*) Isaac and Rebecca are proposed as examples, because Isaac kept himself to one wife, when he might have had more.

(*f*) The man must honour his wife by giving her suitable respect and maintenance.

(*g*) They are advised to receive the holy communion to confirm their vows to each other, and to bind themselves more strictly to their duties.

(*h*) The impediments to a marriage are: (1) A preceding marriage, or a solemn precontract still existing: (2) Consanguinity or affinity, i. e. relationship either by blood or marriage: and (3) The want of the consent of parents or guardians in case of minority.

(*i*) They are charged to declare an impediment, because if they conceal it, they must either live in perpetual sin, or be separated by an endless divorce.

(*j*) The ends of matrimony are: Procreation, a remedy against sin, and mutual help to each other.

(*k*) The woman must be given, either (1) because in ancient times "all women which had not husbands, or fathers to govern them, had their tutors, without whose consent they could not legally act" (Hooker): or (2) Because a woman cannot in modesty offer herself, but should be led by the hand of another, and given away by him.

(*l*) *Q.* Why is the ring given?

A. "To be a visible and lasting token, and remembrance of this covenant. The matter is gold, to signify how noble and durable our affection is. The form is round, being the properest

figure to unite things separated, and to imply our respect shall never have an end; and the place is on the fourth finger of the left hand, where is a vein that comes directly from the heart, and where it may be always in view, and being a finger least used, it may be less subject to be worn out." (Clutterbuck, p. 55.)

(*m*) *Q.* What are the rights accruing to the wife by this covenant of matrimony?

A. (1) "To share in all the honours belonging to the man's person, which is the meaning of these words, 'With my body I thee worship.' (2) To have an interest in his estate, signified by that phrase, 'With all my worldly goods I thee endow;' and it was an ancient usage to lay down a sum of money on the book, which the priest delivered to the wife, to give her livery and seisin of her husband's estate." (Clutterbuck.)

(*n*) A man may not marry the sister of a deceased wife, or his niece, or his aunt.

(*o*) The parties ought to deliver a notice in writing of their Christian and surnames, and of the house or houses of their respective abodes, and of the time they have dwelt in such houses, seven days at least before the time required for their publication.

(*p*) The first of the Office, down to "The woman shall answer, I will," was anciently called the espousals, and was performed some time before the actual celebration of marriage.

(*q*) The joining of the right hands together by the priest, and his pronouncing the marriage complete, are perhaps peculiar to the English Church. The greater part of the other portions of the Office were in use in English before the Reformation. (Palmer.)

ON THE ORDER OF THE VISITATION OF THE SICK.

Q. In what did the commencement of this order in the first book of Edward VI. differ from the later books?

A. The present first Rubric, "When any person," &c. was, in 1662, put in the place of the old form, "The Priest entering into the sick man's house, shall say, Peace," &c.

In the book of 1549 it was directed, "When he [the Priest] cometh into the sick man's presence, he shall say this Psalm,

Domine exaudi. Psalm cxliii.

Glory be to the, &c....As it was in the....Amen.

With this Anthem. REMEMBER not, Lord," &c. [as at present.]

In 1552, the Psalm was omitted, and "kneeling down," substituted for "This Psalm." The *Answer*. "Spare us, good Lord," was added in 1662.

Q. How did the prayer, "Hear us, Almighty and most merciful God and Saviour," &c., stand in the books prior to the last review?

A. In 1549 it was as follows:

"HEAR us, Almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, which is grieved with sickness: Visit him, O Lord, as thou didst visit Peter's wife's mother and the captain's servant. And as thou preservedst Thobie and Sara by thy angel from danger: So restore unto this sick person his former health, (if it be thy will,) or else give him grace so to take thy correction, that after this painful life ended, he may dwell with thee in life everlasting. Amen."

But in 1552 the words, "And as thou preservedst Thobie and Sara by thy angel from danger: So restore unto this sick person," became merely, "So visit and restore unto this sick person," &c., and in 1662 the present form was substituted.

Q. What was the Rubric relating to the anointing of the sick person in the first book of Edward VI. A.D. 1549? Quote the beginning of the Prayer.

A. ¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness:"

Then followed the Psalm,

Usque quo, Domine? Psalm xiii.

These were omitted at the review in 1552.

Q. What additions were made to this form at the last review after the Savoy Conference in 1662?

A. All that follows the prayer, "THE Almighty Lord, who is a most strong tower," &c., was then added: viz.

And after that shall say, "UNTO God's gracious," &c.

A Prayer for a sick child. "O ALMIGHTY God," &c.

A Prayer for a sick person, when there appeareth small hope of recovery. "O FATHER of mercies," &c.

A commendatory Prayer for a sick person at the point of departure. "O ALMIGHTY God, with," &c.

A Prayer for persons troubled in mind or in conscience. "O BLESSED Lord," &c.

Q. Why is the visitation of the sick to be performed by the Clergy?

A. St James (v. 14, 15) says, "If any be sick among you, let him call for the *elders* of the Church, and let them pray over him, anointing him with oil," &c.

Q. On what authority does the Minister salute the sick house on entering it? What is the meaning of the phrase?

A. Because our Saviour commanded his Ministers when they went to cure both souls and bodies, "Into whatsoever house ye enter, first say, Peace be to this house." (Luke x. 5.)

It is a pious wish for the health and prosperity of its inhabitants, and ought to be pronounced aloud, and on no account omitted.

Q. (1) Why is the Exhortation used? (2) What duties do we exhort the sick person to perform? (3) Of what parts does the Exhortation consist?

A. (1) God has commanded us not only to pray for, but to support the weak, by comfort, counsel, and exhortation. (2) We exhort him to repentance, charity, and confession. (3) "Of instruction concerning the *author* of affliction; the *end* why they are sent, the *manner* how we must bear them, the *benefit* of so doing, with exhortations to several graces and duties." (Clutterbuck, p. 58, A.D. 1698.)

Q. (1) In examining a sick person, what two ques-

tions are to be asked? (2) Does our Church enjoin him to confess his sins?

A. (1) First, whether he repents him truly of his sins; and secondly, whether he is in charity with all the world. (2) Our Church leaves it to his own discretion, but *moves* him to do so, if he feels any uneasiness in his conscience.

Q. Why does the Minister rehearse the Articles of Faith, and what does the sick person answer?

A. Because the sick man vowed in his baptism, that he believed "all the Articles of the Christian Faith," and he thus shews that he dies a true Christian, and a member of the Catholic Church. He also arms himself against the fear of death, and the danger of despair by answering, "All this I stedfastly believe."

Q. (1) When is Absolution to be pronounced? (2) Upon what authority is it used in this office?

A. (1) Only in case the sick person "humbly and heartily desire it." (2) Because St James expressly requires it to be given to a sick penitent, after he has been prayed for, and also, because Christ left to the Church the power of using it.

Q. Of what nature is the Absolution in this office?

A. Wheatly thinks that the Priest only remits the censures of the Church, and continues the sick person in the privileges of Church communion, in case he may have forfeited it, by the sins which he has confessed. This view is strengthened by bearing in mind, that in the following Collect, the penitent "earnestly desireth pardon and forgiveness," and that the Priest prays God to "preserve and continue this sick member in the unity of the Church;" the former of which would be unnecessary if he were already pardoned; and the latter appears to indicate that the Absolution was pronounced with the view of restoring him to the peace of the Church. In the primitive Church the Bishop, or Priest, laid his hands on the head of the sick person whilst he pronounced the

Absolution; and from many examples it appears that he ought to do so at the present time.

NOTE:—On this subject see the whole of Lecture VIII. in Part I. pp. 53—65.

THE COMMUNION OF THE SICK.

Q. Quote some of the most important parts of the Rubrics relating to this service which occurred in the first book of Edward VI.

A. By the first rubric "the sick person was to give knowledge over night, or else early in the morning, to the curate, signifying also how many be appointed to communicate with him."

The other rubrics before the celebration were as follows:

¶ And if the same day there be a celebration of the holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the sacrament of the body and blood, as shall serve the sick person, and so many as shall communicate with him (if there be any).

¶ And so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate distribute the holy Communion, the appointed *general confession* must be made in the name of the communicants, the curate adding the *absolution, with the comfortable sentences of scripture* following in the open Communion: and after the Communion ended, the Collect.

The following are portions of the subsequent Rubrics:

¶ At the time of the distribution of the holy sacrament, the priest shall first receive the Communion himself, and after minister to them that be appointed to communicate with the sick (if there be any), and then to the sick person. ...

¶ And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house: then shall the curate (there) reserve so much of the sacrament of the body and blood, as shall serve the other sick persons, and such as be

appointed to communicate with them, (if there be any); and shall immediately carry it, and minister it unto them.

By the next Rubric the curate was to instruct the sick person, that if he did not partake of the sacrament (from any accidental impediment), yet the desire would be for his soul's health.

At the review, A.D. 1552, the present Rubrics, with only a few variations, were adopted.

NOTE:—(*a*) The sick person was to receive last, in order that all fear of contagion might be avoided, and for the same reason it is proper, if necessary, to consume the remainder of the elements by fire.

(*b*) The Prayers are all prescribed, but the Exhortation is left to the discretion of the Priest.

(*c*) The form of absolution is very ancient; consisting now, as it did of old, of two parts: the one deprecative, the second indicative: the one entreating for pardon; the other dispensing it. (Comber.)

In addition to the name of our Lord Jesus Christ, the form before the Reformation ran in the name of St Peter and St Paul.

(*d*) The Confession of particular sins is not necessarily made to the Priest alone.

(*e*) The 67th canon of 1604 directs that "when any person is dangerously sick in any parish, the minister or curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known or probably suspected to be infectious), to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient."

(*f*) "And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his duty." This applies to the minister wherever he may be when he hears the bell, and the commendatory, or some other prayer, might on similar occasions be used by all.

(*g*) In the Latin Prayer Book of the 2nd of Elizabeth, intended for the universities and public schools, the Rubric as to reserving the elements is retained.

(*h*) The prayer which immediately follows the Absolution, is in fact the original absolution...This ancient absolution, or reconciliation of a penitent near death, was used long before the preceding indicative form was introduced, and is found in the Sacramentary of Gelasius, A.D. 494. (Palmer.)

(*i*) The benediction, "The Almighty Lord, who is a most

strong tower," &c., is peculiar to the English ritual, and was introduced in 1549; the other, "Unto God's gracious mercy," &c., is derived from that which was used in the Old Testament (Numb. vi. 24—26), and was used by almost every Christian Church for some occasion or other. (Palmer.)

(*j*) This sacrament was called the ἐφόδιον, or *viaticum*, as being the *provision for the journey* to our last home.

(*k*) *Q.* Why doth the Church think it necessary that the sick man should receive the Communion?

A. (1) It is the highest mystery of religion, and fittest for those who are by sickness put into a heavenly frame, and are nearest to perfection. (2) It is God's seal of remission to all that receive it with penitence and faith. (3) It arms them against the fear of death, by setting *Jesus* before them, who died for them, and has pulled out the sting of death. (4) It assures them of their resurrection by making them members of Christ's body. (5) It declares that they die in the peace and communion of the true Church. (Clutterbuck, p. 59.)

ON THE ORDER FOR THE BURIAL OF THE DEAD.

Q. What was the first Rubric in this Service prior to the last review, and what alterations were then introduced?

A. ¶ The Priest meeting the Corpse at the Church stile, shall say: Or else the Priests and Clerks shall sing, and so go either into the church, or towards the grave.

At the last review, A.D. 1662, this was changed to:

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

Q. Explain the changes, with regard to the Psalms and Lessons, which were made in 1552 and 1662.

A. In the second book of Edward VI., A.D. 1552, the Psalms (cxvi., cxxxix., cxlvi.) which were, according to the first book of 1549, "to be said in the church, either before or after the burial of the corpse," were entirely omitted; and the following lesson, which was then placed between these psalms, "Almighty God, we give thee hearty," and "the Lord's Prayer," was placed imme-

diately after the sentence, "I heard a voice...labours;" whilst in 1662, two new psalms (xxxix. and xc.), and this lesson, were placed after the introductory sentences with the Rubric, "After they are come into the church," &c.

Q. State what was the direction and form in 1549, for casting the earth on the corpse. When was it altered?

A. The book of 1549 directs, "Then the priest, casting earth upon the corpse, shall say, I COMMEND thy soul to God the Father Almighty, and thy body to the ground; earth to earth," &c. [then as at present]. The present Rubric, "Then while the earth shall be cast upon the body by some standing, the priest shall say, FORASMUCH as it hath pleased," &c. was substituted at the review in 1552.

Q. When and whence was the present Collect, "O MERCIFUL God, the Father," &c. introduced?

A. It was taken from the Communion Service, used at the burial of the dead, and placed in its present position in the second book of Edward VI., A.D. 1552.

Q What portions of the form were peculiar to the service for "the celebration of the Holy Communion when there is a burial of the dead," in the first book of Edward VI.?

A. The xlii. Psalm, the Collect (see last question), the epistle, 1 Thess. iv. [v. 13 to end]; and the gospel, John vi. [v. 37 to 40], were appointed for this service, instead of the ordinary forms.

Q. Is there now any authority for administering the Holy Communion at funerals?

A. Although the English form has been disallowed since 1552, yet by an express order of Elizabeth, it was incorporated into the Latin Prayer Book, published in the second year of her reign, and intended chiefly for the universities and public schools. The service so incorporated, as we find from Sparrow's Collection of Articles, &c. p. 204, was only to be used "Si Amici et vicini defuncti communicare velint;" it contained no Psalm, had the Collect somewhat shortened at the termination, and a second

gospel from *John* v. beginning, "Dixit Jesus discipulis suis et turbis Judæorum: Amen, amen, dico vobis, qui sermonem meum audit," &c. and ending with "in resurrectionem condemnationis." (Clay on the Common Prayer, p. 168, and L'Estrange, p. 300.)

NOTE:—(*a*) *Q.* What are the true reasons for burials?

A. (1) That our friends' bodies may not be a prey to birds and beasts. (2) That the shame of nature may not be exposed. (3) That all may return to their proper place, and be covered with the skirt of their mother, the earth.

To which Christians add three more reasons:

(1) Because men are made after God's image. (2) And as they were Christians their bodies were temples of the Holy Ghost. (3) And shall be raised again, and made glorious. (Clutterbuck, p. 60.)

(*b*) To allay the sorrow which naturally seizes on us, when we follow a dear friend to the grave, the Priest meets us in white, the colour of joy, in imitation of the angels, who go out in white garments to receive the soul, so doth he to receive the body of the faithful.

(*c*) The sentences are read to excite the company to faith, patience, and thankfulness; and the body is brought into the church to shew that the party died in its communion.

(*d*) Prayers are said at the grave to make an impression on the mourners, and to shew the peculiar hope of the Church of the resurrection of the dead.

(*e*) The Prayer Book of 1552 directed the whole service to be said wherever the grave was, and therefore the corpse was not to be taken into the Church without the grave was in it also.

(*f*) As there are different degrees of hope, the lowest of which is but one remove from despair, we are justified in declaring our hope of the salvation of those we bury, if we cannot positively assert that they are damned.

(*g*) The words, "I am the resurrection and the life," &c. were spoken by our Saviour as he approached the grave of Lazarus. (John xi. 25, 26.)

(*h*) By persons excommunicated the rubric means those who have died whilst under the *greater excommunication* mentioned in the 68th canon of 1604; and this penalty is inflicted in order to induce the person to seek the absolution and peace of the Church, before he dies; and if he does not, to cut him off from it, and thus distinguish him from the obedient son of the Church.

(*i*) A suicide, if not insane, being the worst of murderers, as he dies whilst perpetrating an act of blood, the Church can

entertain but little hope of his salvation; and even if the person was insane, the service is a painful one.

PRAYERS FOR THE DEAD IN THE FIRST BOOK OF EDWARD VI.

Q. What were the prayers with regard to the dead in the burial service of 1549?

A. When the Priest casts earth upon the corpse, he says, "I commend thy soul to God the Father Almighty, and thy body to the ground," &c.

And the next prayer begins thus:

"We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed...that when the judgment shall come, which thou hast committed to thy well beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing," &c.

The next prayer stands thus:

"Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfit altogether, thorough the glorious resurrection of thy Son Jesus Christ our Lord."

After the Lesson, "Lord, have mercy upon us, &c." and the Lord's Prayer, the Priest says:

Priest. Enter not (O Lord) into judgment with thy servant.
Answer. For in thy sight no living creature shall be justified.
Priest. From the gates of hell.
Answer. Deliver their souls, O Lord.
Priest. I believe to see the goodness of the Lord.
Answer. In the land of the living.
Priest. O Lord, graciously hear my prayer.
Answer. And let my cry come unto thee.

Let us pray.

O Lord, with whom do live the spirits of them that be dead: and in whom the souls of them that be elected, after they be delivered

from the burden of the flesh, be in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen. (Bulley on the Sacraments, p. 166.)

Q. "Suffer us not, at our last hour, for any pains of death to fall from thee." How explained?

A. (1.) The Calvinists say, that these words only refer to a fall from a *fictitious* faith. They are, however, taken from a German Hymn of Luther, "Suffer us not to fall from the consolation of true faith."

(2) The Bishop's book says, "Keep us, that he (the devil) by no suggestion bring us *from the right faith*, neither cause us to fall into desperation, now, nor *in the point of death*." "At that hour we be in most danger of all evils and temptations. Wherefore it is most necessary for us, even from our tender age, to pray to our Lord, that at that last hour he will be good and gracious to us, delivering us from all manner of evil." (Cranmer's Catechism, p. 210.) See Abp. Laurence's Bampton Lectures, p. 382.

OF THE CHURCHING OF WOMEN.

Q. What was the original title of this Office, and when was it altered?

A. "The Order of the Purification of Women." The present title, "The Thanksgiving of Women after Childbirth, commonly called, the Churching of Women," was substituted in 1552.

Q. Quote the first Rubric as it stood before the last review, A.D. 1662.

A. "The woman shall come into the Church, and there shall kneel down in some convenient place, nigh unto the quire door [nigh unto the place where the Table standeth, 1552, 1559, 1604, and 1637]; and the Priest standing by her shall say these words or such like, as the case shall require." FORASMUCH, &c.

NOTE:—(*a*) The original psalm cxxxi., was rejected in 1662, and the cxvi. or cxxvii. substituted in its place.

(*b*) In all ages Christian mothers have observed this rite, in imitation of the Jewish form. (Levit. xii.) It must be performed publicly in the church: 1st, for God's honour, whose marvellous works in the formation of the child and the preservation of the mother, ought to be publicly acknowledged, in order that others may learn to trust in him; 2ndly, that the congregation may praise God for the mercy of their birth; and therefore to do this in a private house is contrary to the intent of the office; and 3rdly, that the mother may publicly own the mercy shewn unto her, in restoring her to the privilege of participating in public worship.

(*c*) The "Churching of Women" seems to me to take its place most suitably with the other "Thanksgivings upon several occasions," or before the "General Thanksgiving," but is not to be alluded to therein. The minister should continue in his reading-pew, the women "kneeling down in some convenient place," such "as hath been accustomed," or "as the Ordinary," if there be cause for consulting him, "shall direct." (Bp. Mant's Hor. Lit. p. 51.)

(*d*) The words "decently apparelled," are supposed to require "a white veil or covering;" but there is no rule on the subject.

(*e*) Even if the offering should be placed on the altar or table, there is nothing improper in the clergyman's appropriating it to his own use. By the first book of Edward VI., she was to offer her chrysom, which was the white robe which the child wore at its baptism; but when its use was discontinued, it is probable that a money offering of similar value was substituted for it.

ON THE COMMINATION SERVICE.

Q. Quote the first Rubrics previous to the last review of this Office.

A. ¶ After Matins [Morning Prayer], the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the pulpit and say thus.

In 1662 the present Rubric was adopted.

Q. What was the original title of this office, and how was it afterwards altered?

A. In 1549 it was, "The first day in Lent, commonly called Ash-Wednesday." In the books of 1552, 1559, and 1604, it was, "A Commination against sinners, with certain prayers to be used divers times in the year," and in 1662 it became, "A Commination, or denouncing of God's anger and judgments against sinners, with certain prayers to be used on the first day of Lent, and at other times, as the ordinary shall appoint."

Q. For what reason was this Office composed?

A. To supply the want of primitive discipline, that, since the Church has but little power of judging offenders, each man may judge himself.

Q. On what part of the Old Testament is the use of this service founded, and why are those sentences of God's cursing against impenitent sinners read?

A. They are founded on the 27th chapter of Deuteronomy, and are read in imitation of the custom of the Jews, who were commanded by God to observe this form.

Q. What is the meaning of "Amen" at the end of each of the denunciatory sentences?

It is not an adverb of wishing, but means that the people should acquiesce in the truth of that to which it is added. (See p. 335.)

Lecture XIII.

ON THE SERVICES FOR STATE HOLY-DAYS; THE BIDDING-PRAYER; AND THE ORDINAL.

THE SERVICES FOR THE STATE HOLY-DAYS.

Q. What three different opinions are held relating to these services?

A. (1) Some think that services ordered by the sovereign only are inconsistent with conformity. (2) Others hold that we must use them. (3) Others, again, say that only certain offices of an earlier date have any claim upon our regard.

Q. Upon what authority does the observance of, and service for, the fifth of November, rest?

A. The statute of 3 James I. c. 1, A.D. 1605, provided for the observance of a yearly thanksgiving on the fifth of November, in memory of the Gunpowder Treason; but the appointment of the particular service was left to the king in council, under his royal supremacy, and the powers declared in the statute 1 Eliz. c. 2. In accordance with this power a service was appointed by the authority of the crown in 1606.

In 1662 this form was revised by Bishop Cosin, adopted by convocation, and ordered, by a royal proclamation, to be affixed to the new Prayer Book, which had shortly before received the assent of all the branches of the legislature, and in the Calendar of which this day is enumerated among "certain solemn days, for which particular services are appointed."

From the year 1689, prayers, composed by bishops Patrick and Sprat, were added to the service of the fifth of November, to commemorate the landing of the prince of Orange.

These alterations were approved by the royal com-

mission of the year 1689, but were not then submitted to the convocation, on account of the clergy of the lower house being so strongly opposed to the court; and by the act of the 24 George II. c. 23, to which our present Calendar was annexed, no alteration was made in the old title of 1662, "The Papists' Conspiracy," so as to recognize the thanksgiving for the landing of the prince.

Q. State briefly some particulars regarding the antiquity and authority of the services for the 30th of January, and the 29th of May.

A. These days were ordered by the acts of parliament of 1660 and 1661 to be religiously observed; and in 1661 forms were drawn up, and approved by Convocation, and included in the royal proclamation which authorized the affixing of the service of the fifth of November to the end of the Prayer Book.

In the reign of James II. new services were promulgated by royal authority for these days, and all reference to the "birth" of Charles II. was omitted; but, as in the case of the fifth of November, the act of the 24 George II. preserves the old title of the day, the anniversary of "the birth and return of king Charles II."

NOTE.—These three services were considered and adopted by the Convocation of 1662, in accordance with the king's license, and were annexed to the Prayer Book by a royal order. This power of the king depended upon the statute 1 Eliz. c. 2, which authorizes the sovereign in council to issue such orders.

Q. What appears to have been the origin and history of the service for the celebration of the anniversary of the accession of the sovereign?

A. "The accession of the sovereign was celebrated with thanksgivings as early as 1570. (Nicolas, Chronology, p. 168.) The form used in 1578 is preserved, and has been reprinted by Strype. (Annals, vol. ii.) That the observance was maintained in the reign of James I. appears from the testimony of Andrewes, who says, in a

sermon preached in 1606, that the anniversary of the Accession "hath a select service, both of psalms and chapters." (v. 169.)

"The Convocation of 1640, by its 2nd canon, ordered the celebration of the Accession, and a form drawn up in 1626 was then approved. The canon was so worded as to apply only to Charles I. in particular; and "this festival was disused in the reign of Charles II. upon the occasion of the murder of his royal father, which changed the day into a day of sorrow and fasting." (Gibson, Cod. 279.) Besides this, there was the additional reason for intermitting the observance in that reign, that the service for May 29 was a celebration of Charles's accession *de facto*, being, in the words of an act of parliament, (Gibson, 284), "the birth-day not only of his majesty as a man and a prince, but likewise as an actual king."

James II. revived the celebration, which was disused by William III., to whom the altered service for Nov. 5 was as the Restoration office had been to Charles II. The office in its present form has been used since Queen Ann's reign.

With the exception of the short time when the canon of 1640 was in force, the observation of the Accession has always rested on the royal authority alone. The order for it was issued separately, until George III. included this day in the same proclamation which commanded the other three to be kept, and directed that the Accession-service should, like the others, be appended to the Prayer Book. (Perceval, 16; Robertson, on the Liturgy, p. 273.)

ON THE BIDDING PRAYER.

Q. Where do you find the form of prayer to be used by preachers before the sermon? Quote the substance of the rule which orders it. Must the Lord's Prayer *necessarily* follow it?

A. In the 55th Canon. "Before all sermons, lectures, and homilies, the preachers and ministers shall move the

people to join with them in prayer, in this form, or to this effect, as briefly as they conveniently may :—'Ye shall pray for Christ's holy Catholic Church,' &c.... always concluding with the Lord's Prayer."

The rubric is, "Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority."

Some think the Rubric ought to be followed as of more authority, and that the Canon only refers to sermons delivered in the universities and elsewhere, without the previous reading of the prayers.

Others think that as the canon refers to *all* sermons, and even to *homilies*, it must apply to sermons introduced into the regular service, and is as much an appendage to the sermon as giving out the text and concluding with the doxology.

Q. Discuss the question, "Are we bound to use the form of 'bidding-prayer' appointed by the canon, or one resembling it?"

A. Before the Reformation the preacher used a 'bidding of the bedes," in which he desired the prayers of the people, and it appears that they afterwards prayed in silence.

In 1534, Henry VIII. put forth a bidding-prayer in which he required himself to be named as "immediately next under God the only supreme head of this catholic Church of England."

Cranmer, under king Edward VI., enquires whether this title of supreme head is used.

In 1554, every preacher in Cambridge was compelled to declare the whole title of Philip and Mary.

In 1559, Queen Elizabeth is styled in the bidding-prayer, "Defender of the Faith, and supreme governor of this realm, as well in causes ecclesiastical as civil;" and because of the direction that followed immediately afterwards, "And this done, shew the holy-days and fasting-days," many think that as the addition was used after the sermon, so ought the bidding-prayer also.

Cartwright is said to have been the first who turned it into a direct invocation. And harsh measures seem at that time to have been adopted against those puritans who omitted the queen's titles.

In 1604, the 55th canon was enacted to compel preachers to insert the words, "Supreme governor in all causes and over all persons, as well ecclesiastical as civil."

So much, however, had the bidding-prayer fallen into disuse, that the enforcement of it by Laud in 1641, was charged on him as a novelty.

Some suppose that the clergy began to use it as a direct prayer and invocation, in order to shew, in answer to the presbyterian objections, that they were *gifted* with the power of praying.

In fact, before the rebellion, the puritan preachers never entered the Church until the Common Prayer was finished, and then made the bidding-prayer a vehicle for their sedition, and performed in the pulpit a service somewhat analogous to the presbyterian form.

In 1714, in the reign of George I., because some preachers used the Lord's Prayer only, or with a collect, or at least left out the royal titles, a royal direction was given to the bishops to order the clergy to "keep strictly to the form of the canons contained, or to the full effect thereof."

Q. What appears to have been the object in enforcing the use of the bidding-prayer?

A. To secure that the preachers recognized the title of the sovereign to the throne, and that they neither favoured the pretensions of Rome, nor the disaffection of the puritans.

Q. What misapprehension arose in the reign of George I., with regard to the import of the bidding-prayer?

A. Those who considered it as an invocation, were accounted loyal, while those who literally obeyed the order of the king, were considered disloyal, inasmuch as they were accused of bidding other people pray for the king,

without doing so themselves. (See Wheatly's pamphlet "On the Bidding of Prayers," republished in 1845; and Robertson on the Liturgy.)

THE ORDINAL.

Q. What are the principal things alluded to in "the Preface?"

A. (1) It asserts that "it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these three orders of ministers in Christ's Church, Bishops, Priests, and Deacons."

(2) That "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration, or ordination."

(3) That "none shall be admitted a Deacon, except he be twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full four and twenty years old. And every man which is to be ordained or consecrated Bishop, shall be full thirty years of age."

(4) That "the bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in Holy Scripture, may

(5) "At the times appointed in the Canon, or else on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon."

Q. What were the first two Rubrics for the office of ordering Deacons, in the first ordinal of Edward VI.?

¶ First, when the day appointed by the Bishop is come, there shall be an exhortation, declaring the duty and office of such as come to be admitted Ministers, how necessary such orders are in the church

of Christ, and also, how the people ought to esteem them in their vocation.

¶ After the exhortation ended, the Archdeacon, or his deputy, shall present such as come to be admitted, to the Bishop; every one of them, that are presented, having upon him a plain albe: and the Archdeacon, or his deputy, shall say these words.

Q. Specify the chief alterations made in these Rubrics in 1552 and 1662.

A. In 1552 the words, "every one ... deputy," were omitted, and in 1662 it was specified that the service should be used after "Morning Prayer is ended," and ordered that the Deacons should be presented "to the Bishop (sitting in his chair, near the holy table) ... (each of them being decently habited.)"

Q. Give a brief account of some of the alterations made in the subsequent parts of the office.

A. (1) In 1662 the Prayer, "ALMIGHTY God, which hast given us grace, &c." just before the collect, was omitted, and a slight variation in the Rubrics, before the Communion service, (to meet the alteration about Morning Prayer), was made.

(2) In 1559, the name of the bishop of Rome was removed from the Litany, the Rubric before, and the oath of supremacy.

(3) In 1662, the candidates were directed *to kneel* while the bishop laid his hands on them; the gospel of St Luke xii. 35, was substituted for the gospel of the day; the prayer, "Prevent us, &c." and the Benediction, were added; and the latter part of the last Rubric, "at the times *appointed in the canon;* or else, on urgent occasion, upon some other Sunday," &c.

NOTE:—The alterations in the office for Ordering of Priests are too numerous to be noted in such a work as the present.

Q. A remarkable alteration was made in 1552, in the Rubric containing the direction for presenting the new bishop to the archbishop. What was it? How was it modified in 1662?

A. The passages, "The elected bishop having upon him a surplice and cope," and two bishops, "being also in surplices and copes, and having their pastoral staves in their hands," were omitted.

In 1662, the words, "vested with his rochet," and in another part, the expression, "Then shall the bishop elect put on the rest of the episcopal habit," were added.

Q. In what manner did the archbishop deliver the Bible to the bishop, according to the first ordinal of Edward VI.?

A. By laying it upon his neck.

Q. Quote the Rubric relating to the prayer used at the delivery of the pastoral staff.

A. Then shall the Archbishop put into his hand the pastoral staff, saying:

Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind together the broken, bring again the outcasts, seek the lost: Be so merciful, that you be not too remiss, so minister discipline, that ye forget not mercy, that when the chief Shepherd shall come, ye may receive the immarcessible Crown of glory, through Jesus Christ our Lord.

NOTE:—(*a*) In 1559 "The Oath of the King's Supremacy," was altered to "Sovereignty." The present oath was finally established in its present form by 1 W. and M., c. 8.

(*b*) In the making of Deacons the Bishop *alone* lays his hands on the head of a Deacon; whereas, in ordering Priests, "*the Bishop with the Priests present* shall lay their hands severally upon the head of every one."

(*c*) In *making Deacons* the Bishop delivers to every one of them the *New Testament;* whereas, in *ordering of Priests*, the Bishop delivers "to every one of them, kneeling, the *Bible* into his hand."

(*d*) The Rubric, "Then shall the *Priest*, and the people with him, say the Lord's Prayer," was introduced in 1662, either from inadvertency, or to give the Bishop power to delegate the introductory service to a Priest.

(*e*) "Then shall the Bishop say unto the *people*." In ancient times the people used to answer, "He is worthy." "Whence it may be observed by the way, that whatsoever disorderly persons

are admitted to holy Orders, the people must not blame the Bishop, but themselves, or those that know them, for it." (Bp. Beveridge.)

(*f*) The ember-weeks are explained in p. 361. See also the xxxist. Canon of 1604, entitled, "Four Solemn Times appointed for the making of Ministers."

(*g*) "None to be made Deacon and Minister in one day." Canon xxxii. "The titles of such as are to be made Ministers." Canon xxxiii. "The quality of such as are to be made ministers." Canon xxxiv.

(*h*) By the xxxivth Canon of 1604, it is ordered, "that no Bishop shall henceforth admit any person into sacred orders... except he hath taken some degree of school in either of the said universities...except moreover he shall exhibit letters testimonial of his good life and conversation, under seal of some College in Cambridge...." By the preceding Canon "the Archbishop, being assisted with another Bishop," can suspend an offending Bishop "from giving orders by the space of a year."

(*i*) See Canon xxxv. "On the examination of such as are to be made ministers;" and Canon xxxvi. "On subscription required of such as are to be made Ministers."

(*j*) The hymn VENI CREATOR is generally attributed to St Ambrose, who lived in the fourth century.

(*k*) A Bishop has the *power* of ordaining, but he has no right or *mission* to do so, without he ordains within his own jurisdiction.

(*l*) It was not until 1623, that a Roman Bishop, under the title of Bishop of Chalcedon, was sent to England, to govern the adherents of that see.

(*m*) The Clergy of this realm have mission, or a right to exercise their respective orders in the places and over the persons now entrusted to their care. They can be proved to be the successors of the Apostles, and the true Ministers of God, by the succession of apostolical ordination; by prescriptive, rightful, and original possession; and by the succession of apostolical doctrine. (Palmer, c. xii. § 1.)

Cambridge University Examination Papers

FOR THE

VOLUNTARY THEOLOGICAL EXAMINATION.

1843.

[Professor Blunt.]

THE LITURGY OF THE CHURCH OF ENGLAND.

1. What is the earliest account we have of the public worship of the Christians on Sundays? What resemblance do you find in it to our own form? In what order, and at what intervals were the several parts of our Divine Service put forth? What are the dates of the several revisions it has undergone; and what the principal changes successively made in it at those revisions?

2. The Catechism says there are 'two Sacraments only, as *generally* necessary to salvation.' Explain the term *generally* by a reference to a passage in another office of the Prayer-book.

In the Office for the Public Baptism of Infants, one question asked of the Godfathers and Godmothers is—'Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?' and the answer is, 'I will.' Shew by a reference to a parallel passage in another Office, that there is here a *subauditur*, by which the answer is qualified.

To whom were the questions, now put to the Godfathers and Godmothers, originally put, according to the old Rubric?

3. Do you find any traces in the New Testament of interrogatories put, and a brief Confession of Faith required, at Baptism?

4. The Church exhorts the Godfathers and Godmothers of the child, to call upon him in due time 'to hear *Sermons*.' On what other provision for his instruction does she insist yet more strongly? what are her words? What is the Rubric by which the Minister is directed on his part to make such provision? What difference is there between the Rubric and Canon with respect to the details of this provision? How did the difference probably arise? What name did this method of instruction give to a large class of persons in the Primitive Church; and who were the persons so designated? By what publication did Cranmer endeavour to promote it; and what is the plan of that publication?

5. In the Office for the Administration of the Lord's Supper, what was the Invocatio or ἐπίκλησις of the Primitive Church, and of our own first Prayer-book? Why was this form modified? Is it however virtually retained in any clause of the Prayer of Consecration in our present Prayer-book? What passage in the Baptismal Service may be considered to correspond to it? Does the Rubric of our Church testify greater reverence for the creatures of bread and wine after consecration than before?

6. Of what is the Sacrament of the Lord's Supper the *Memorial?* Of what is it the *Communion,* and to whom? Answer both these questions in the language of the Office for the Administration of the Lord's Supper, and in that of the Catechism.

7. What are the terms of subscription required before ordination, with respect to the use of the Book of Common Prayer; and where is the form found? What is the question put by the Bishop to the candidate for Priest's Orders, with respect to ministering the Doctrine, Sacraments, and Discipline of Christ; and what is the answer given?

CLEMENS ROMANUS.

1. What internal evidence is there for the date of the First Epistle of Clemens? What evidence of the genuineness of our copies is it? How do you account for one or two quotations made from it by ancient writers, not being now found in it?

2. Under what circumstances was it written? In what two particulars especially, does the argument correspond to that of St Paul's First Epistle to the same Church? Which of the Epistles of the New Testament, does it often strongly resemble; and to what theory with respect to that Epistle has this resemblance given rise? Which of them does it expressly name; and to what passage in it does it refer?

3. Is there anything in the manner in which Clemens addresses the Church of Corinth, to lead us to suppose that he did not claim authority, as Bishop of Rome, over that Church? How in fact came Clemens to be the person to write it?

4. Translate the following passage:

Πάντες τε ἐταπεινοφρονεῖτε, μηδὲν ἀλαζονευόμενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες, ἥδιον διδόντες ἢ λαμβάνοντες· τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρχούμενοι, καὶ προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς, ἐστερνισμένοι ἦτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν.

To whom does the construction of the passage require you to apply the term *παθήματα αὐτοῦ*? Do you remember any similar expression in the Acts of the Apostles? How does Bishop Pearson teach us to understand these, and the like expressions, when expounding the word 'suffered' in the Fourth Article of the Creed?

5. Translate the following passage:

Διὰ ζῆλον καὶ ὁ Παῦλος ὑπομονῆς βραβεῖον ὑπέσχεν, ἑπτάκις δεσμα φορέσας, φυγαδευθεὶς, λιθασθεὶς, κῆρυξ γενόμενος ἔν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.

What were St Paul's several journeys as recorded in the Acts? Who were his companions in each? In what towns did he make his longest stay; and what Epistles is he supposed to have written from those towns? What do you understand by the words *τὸ τέρμα τῆς δύσεως*? How many years of St Paul's life, in which he might have visited distant countries, are to be accounted for, after his liberation from his first imprisonment at Rome?

6. What doctrine does Clemens find in the scarlet line which Rahab hung out of her window? What in Psalm iii. 5: "I laid me down and slept, and rose up again; for the Lord sustained me?" How does he express himself in two different places on the subject of Justification? To whom does he represent Repentance as open, and what are his words? Why may he be supposed to dwell so much as he does on the virtue of *φιλοξενία*? What passage in one of St Paul's Epistles is parallel to the following; and can you compare the two, clause by clause?

Τὸ σκῆπτρον πῆς μεγαλωσύνης τοῦ Θεοῦ, ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας, οὐδὲ ὑπερηφανίας, καίπερ δυνάμενος· ἀλλὰ ταπεινοφρονῶν.

7. Translate the following passage:

Προδήλων οὖν ἡμῖν ὄντων, τούτων, καὶ ἐγκεκυφότες, το τοσούτῳ μᾶλλον ὑποκείμεθα κινδύνῳ.

Briefly apply the argument. Can you give any instances in the language of the New Testament, where the distinction here made between the clergy and laity, seems implied?

8. Translate the following passage:

Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου, κ.τ.λ. το *ἐκ τῆς ἀμέμπτως αὐτοῖς τετιμημένης λειτουργίας.*

In illustration of the principle of succession here asserted, can you

give the catalogue of the first twelve Bishops of Rome, as Irenæus reports them down to his own time? Could Irenæus have produced similar catalogues of all other Churches? What leads him to produce one at all? and what guides him in his selection of that of Rome?

9. What are the circumstances which render the authenticity of the Second Epistle of Clemens (so called) suspected?

10. Translate the following passage into English or Latin; and point out how it bears upon a doctrine of the Church of Rome:

Ὡς οὖν ἐσμὲν ἐπὶ γῆς, μετανοήσωμεν, κ. τ. λ. το λη̣ψόμεθα ζωὴν αἰώνιον.

ECCLESIASTICAL HISTORY.

1. What is the import of the English word *Church?* What, of the word *Ecclesia?* In what several senses is this latter word used in the New Testament? At what time did *the Church of Christ*, properly so called, begin? Support your view by texts. How is the original Church, (since gradually expanded,) described in a few words in the Acts? Distinguish the several features of the Church according to this description of it.

2. Why did our Lord (according to the Fathers,) when he gave the same power of originating the Church to all the Apostles, still gave that power to Peter? How may the Church, in fact, be said to have been built upon Peter? On what occasion was the first attempt made by a Bishop of Rome to usurp authority over other Churches? By whom was he resisted, and on what grounds? In what other early controversy was the judgment of the Bishop of Rome disputed; and by what distinguished Bishop?

3. Over what parts of the world did the preaching of St Thomas, St Andrew, St John, St Peter, St Paul, respectively extend?

4. In what character is Simon Magus represented by the Early Fathers? What do they say of a statue erected to him at Rome; and what is probably their mistake? Who were the chief leaders of heresy who immediately succeeded him? What was the great difficulty which it was the common object of the various Gnostic heretics to explain? How in general did they attempt it? What is the line of argument which the Fathers pursue with them?

5. To what town did the Christians of Jerusalem retire when the city was besieged by Titus? Who was the first Bishop of Jerusalem after the capture of it? How long did the Bishops of Jerusalem continue to be Jews by birth? Who was the first Gentile Bishop? What new name was eventually given to the city; and

under what Emperor? What questions which agitated the early Church were set at rest by the Church becoming Gentile?

6. What are said to have been the sentiments of the Emperor Tiberius with respect to Christ? Which was the first Emperor who persecuted the Christians? What conspicuous persons did he put to death? Which was the next; and how did he treat one of the Apostles? What were Trajan's directions with respect to the treatment of the Christians? What were Adrian's? What Christian documents inform us of the condition of the Christians under Antoninus? What, under Aurelius? and what, under Severus? Name the several authors of these documents; the titles of the writings; and the plan on which they are composed.

7. What were the first Four General Councils; where, when, and for what objects, were they held?

8. What were the chief works relating to the Reformation published by authority under King Henry? what under King Edward? and what under Queen Elizabeth? Trace briefly the course of the Reformation, as reflected in that series of publications.

[Professor Ollivant.]

QUESTIONS ON THE ARTICLES.

1. By whom were the Articles originally composed, and of what number did they in the first instance consist? In what particulars did those which Archbishop Parker prepared for the Convocation of 1562, differ from the prievous collection?

When was "The Declaration" prefixed to the Articles, and in what sense does it direct us to interpret them?

What are the principal *documents* from which we may expect to derive illustrations of the Articles? What MSS. are still in existence, which throw light upon their history?

2. Establish the doctrine of the Unity of God, and shew that "God is not only one, but hath an Unity peculiar to himself." (*Pearson on the Creed*). What do you mean by the figure of speech *ἀνθρωποπάθεια* as applied to the descriptions of Deity in Holy Scripture? Give instances of it. How does the doctrine of this Article differ from that of Sabellius? Bishop Jeremy Taylor observes of the Council of Nice, "Whatever it was which was there determined, I am sure it was not determined by tradition, but by Scripture." *Oxford Edit. Vol.* x. *p.* 428. On what grounds does he make this assertion?

3. Prove from the Law, the Prophets, and the Gospels, that

Christ "truly suffered, was crucified, dead and buried." Why does the Article say "*truly* suffered?" Explain the meaning of the word *Christ*. Shew that the phrase Ὁ Υἱὸς τοῦ θεοῦ, as used in the Greek Testament, has relation to the Person, and not merely to the office of Christ, and that the Scriptures ascribe to our Saviour the following distinguishing perfections and qualities of Divinity. I. Eternal existence. II. The power of Creating. III. The power of preserving things created. IV. Omnipresence. V. Omniscience. VI. A right to be worshipped. What are the four points respecting the Son of God which Bishop Bull undertakes to establish in his *Defensio Fidei Nicenæ*?

4. Prove the Personality and Divinity of the Holy Ghost. What additions were made at the Council of Constantinople to the Nicene Creed, and why?

5. Shew that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." *Art.* VI. What other notices of Holy Scripture are there in the Articles? What is the signification of the word Tradition as used in the New Testament, and what the three senses ascribed to it by Roman Catholic divines? In which of those senses does it occur in the Articles?

What is meant by a Canonical Book? What principles are necessary to establish the Canonicity of a book of the Old and New Testament respectively?

6. Shew that "no Christian man whatsoever is free from the obedience of the Commandments which are called Moral." *Art.* VII.

7. Why do we call the three Creeds by the several names of the Nicene, Athanasius's, and the Apostles' Creed? What other ancient Confessions have come down to us? Shew that, according to Irenæus, the doctrine of the Divinity of Christ was an Article of Faith in the Universal Church in his day.

8. Exhibit the moderation of the Church of England by contrasting her statement of the doctrine of Original sin with that of the Augsburg Confession; her views of Infant Baptism with those of the Church of Rome; and the XVIIth Article with the Lambeth Articles. What is your interpretation of the word "generally" in the statement of the XVIIth Article; "Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture?"

9. "Per fidem, non propter opera et merita nostra, justi coram Deo reputamur." Art. XI. What is the precise force of the prepositions 'per' and 'propter' as they are here used? Illustrate this clause

by the use of the verb חָשַׁב in the Old Testament, and of λογίζομαι and ἐλλογέω in the Epistles of St Paul. What is the definition of πίστις in the Epistle to the Hebrews, and how is the operation of the principle there exhibited? Εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, Gal. ii. 16. What is the force of the particles ἐὰν μὴ in this passage, and how does it bear upon the doctrine of the XIth Article?

10. The ground on which the good works of Christians are pleasing to God, is said in the XIIth Article to be a regard to the merit of Christ. "They are pleasing and acceptable to God *in Christ*." Prove this point from Scripture.

11. Shew that Christ was "clearly void" of sin, and that no *man* is void of sin.

12. Compare the doctrine of the XVIth Article with the Collect for Ash-Wednesday, and with the prayer after the Absolution in the Office for the Visitation of the Sick. Establish it by Holy Scripture. Who was Novatian, and of what erroneous tenet was he the author? What texts were urged in support of that tenet at the time of the Reformation, and how are those texts explained in the Homily on Repentance? At the Hampton Court Conference what was it proposed to add to those words of this Article, "we may depart from grace given?"

13. Respecting which part of the XXth Article has a question been raised whether it was part of the original Articles? In what MSS. and early editions is it found or omitted? What do you conceive to have been the real state of the case in regard to it?

What does the Church of England understand by the word Sacrament? In what other sense is it used by ancient writers? The Vulgate translation of Ephes. vi. 32, where St Paul is speaking of Marriage, is "Sacramentum hoc magnum est. Ego autem dico in Christo et in Ecclesiâ." Retranslate this into Greek. Why are Absolution and Ordering of Ministers not "such Sacraments as Baptism and the Communion are?" (Hom. XXI.)

14. "In a Catechism by me translated and set forth I used this manner of speech, that with our bodily mouths we receive the body and blood of Christ." *Cranmer, Todd's Life, Vol.* II. p. 53. In what sense did the Archbishop use this language?

By whom is the doctrine of Transubstantiation said to have been introduced into the Romish Church? Who were Ratramn, John Scotus, Berengarius, and Lanfranc, and what parts did they respectively take in the controversy upon this subject? On what grounds

is this doctrine condemned in the XXVIIIth Article? Shew the validity of the objections there taken against it?

15. "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone." Art. XXXI. Explain the terms of this assertion, and establish by Scripture proof the several parts of it. Against what errors is it mainly directed?

16. When were the first and second books of Homilies respectively published? What were the peculiar circumstances of the Church, which made such a publication then necessary?

17. "After this Dr Martin demanded of him, Who was supreme Head of the Church of England? Marry, quoth my lord of Canterbury, Christ is Head of this member, as he is of the whole body of the Universal Church." *Examination before Brokes.* What is the doctrine of the XXXVIIth Article respecting the Queen's Majesty? Shew that it is not inconsistent with the above reply.

1844.

[PROFESSOR BLUNT.]

THE LITURGY OF THE CHURCH OF ENGLAND.

1. ONE of the questions put at the Ordination of Priests is, "Will you be diligent in prayer, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?" Do you remember a passage in one of the Canons of 1571 entitled Concionatores, which seems to throw light on the meaning of the last clause?

2. Give instances of ceremonies and ceremonial actions, used and done of holy men in the Old Testament, for which there was no express command of God nevertheless.

3. In fixing the order of the daily Lessons, what Books of Scripture does the Church omit, and why? Which of the Prophets is read out of its place, and why? How often are the books of the Old Testament, and how often those of the New Testament, read through in the year, with the exceptions before referred to? Upon what supposition however?

4. Where do you find the form of Prayer to be used by Preachers before the Sermon? What do you consider to be the nature of this "bidding-prayer?" Is it a prayer in itself, or an exhortation to

prayer? Give your reasons for the view you take of it. Must the Lord's Prayer *necessarily* follow it?

5. On what principle does the Church begin Lent on a Wednesday? What is the meaning of Quadragesima Sunday, Quinquagesima, Sexagesima, Septuagesima?

6. "The Lord be with you."

Ans. "And with thy Spirit."

What was this salutation and response called in the Primitive Church? What meaning do you attach to the response?

"Let us pray."

What object has the Church in this appeal? Who uttered it in the old Liturgies? There was a more intense form of it in those Liturgies; what was it?

7. "God of God, Light of Light, very God of very God." How does this stand in the original Greek? "O God the Father, of heaven." &c. "O God the Son, Redeemer of the world," &c. How do these two clauses respectively stand in the Latin? How would you regulate the emphasis and pauses in the three cases, so as to give effect to the original phraseology, and be true to the meaning?

"Begotten, not made, being of one substance with the Father, by whom all things were made." &c. To what antecedent does "by whom" refer? Where then would you pause in reading the passage?

8. Translate into Latin the Collect for the Third Sunday in Advent, "O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee." &c.

ECCLESIASTICAL HISTORY.

1. What events mentioned in the Acts of the Apostles must have indirectly contributed to the first dispersion of the Gospel? How far in the direction of Rome had St Paul's personal preaching extended when he wrote his Epistle to the Romans? What, according to Clemens Romanus, were the ultimate limits of St Paul's travels? Give the words of Clemens. What was probably the last Epistle St Paul wrote? Give the internal evidence of this. What do you suppose to be the year of his death? What became of Timothy, of Titus, of Simeon, of Crescens, of Linus, of Clemens, of Dionysius the Areopagite? By what name is Silas, the companion of St Paul, called in the Epistles? Prove the identity.

2. Why should Barnabas be so earnest with St Paul to take with him John Mark? What proofs are there that St Paul and John Mark were again good friends after this contention? Why (may it

be supposed) did Barnabas sail with Mark at once to Cyprus? What is the object of the Epistle which goes by the name of Barnabas? Illustrate your view of it by an example or two from the Epistle itself. Was it written before or after the taking of Jerusalem?

3. Where did Irenæus probably pass his youth? With which of the Apostles does he connect his teaching; and through whom? Give the substance of the passage which informs you of the fact. What station in the church of Lyons did he occupy? Can you trace any connexion between the church of that country, and of his former one? Which side did he take in the controversy concerning Easter? Was it the side he might have been expected to take? If not, how do you account for his taking the side he did? What was the custom of the British church with respect to the keeping of Easter? What do you infer from it as to the origin of that church?

4. What was the date of Augustine's arrival in Britain? What number of bishops did he find there? What were the terms of union which he proposed to them? Who was the sole Metropolitan whom the British bishops acknowledged? Can you give any instances of Metropolitans of a still earlier date? What were the sees founded in England in the life-time of Augustine? What was the effect of the religious teaching of Augustine and his followers on the Island, as compared with that of the British church?

5. What remarkable heresy originated with a member of the British church? What council condemned it? and what was its date?

6. When did Wickliffe live? In what particulars did his views differ from those of the Reformers properly so called? What were the circumstances of the times that served to protect Wickliffe? By what act, when and where decreed, did the church of Rome eventually discover its disposition towards him?

7. What was the date of the council of Trent? What its duration? What were the chief articles (in brief) of the Creed then agreed upon, which may be accounted novelties? By the name of what Pope is it known?

[Professor Ollivant.]

QUESTIONS ON THE ARTICLES.

1. What were the subjects of Articles 39, 40, 41, 42 in Cranmer's original Collection? Give an account of the book entitled Reformatio Legum Ecclesiasticarum. Can it be used as an authorized document for the purpose of illustrating the Articles? With which of the

Confessions of the other Reformed Churches do ur Articles most nearly correspond? In what general divisions may they conveniently be arranged?

2. What do you understand by the following expressions, "without passions," Art. I.: "to reconcile his Father to us," Art. II.: "the grace of God by Christ preventing us," Art. X.: "grace of congruity," Art. XIII.: "supererogation," Art. XIV.?

3. Art. I. What do you mean by the argument "à priori," and "à posteriori," for the being of a God? How does Paley, in his Natural Theology, illustrate the "goodness" of the Deity? Ἀνάγκη, διὰ τὴν τοῦ Θεοῦ ἀγαθότητα ὄντος τοῦ κόσμου, ἀεί τε τὸν Θεὸν ἀγαθὸν εἶναι, καὶ τὸν κόσμον ὑπάρχειν. Sallust. de Diis et Mundo. How does Bishop Pearson reply to the latter inference from the Divine goodness?

4. Art. II. What attributes of Deity are assigned by St John to the Logos? From what sources has this expression been supposed to be derived? Dr Priestley says that "the Christians, for whom St John wrote his gospel, never imagined that Christ was meant by the Logos." What argument is supplied by the Epistles of Ignatius against this bold assertion? How do the Socinians evade the argument for the Divinity of Christ, which is drawn from the statement of holy Scripture, that he was the Creator of the world? Shew the futility of their interpretation of the passages in which that statement is made.

5. Art. VI. "Convenit inter nos et omnes omnino hæreticos verbum Dei esse regulam fidei." Bellarmine. If the Romanists make this admission, wherein consists the difference between their rule and our own?

"Esse aliquas veras traditiones demonstratur ex scripturis." Id. Examine the passages from which he deduces the doctrine of his Church, and shew that it is not borne out by them.

"Multi libri vere sacri et canonici perierunt. Igitur non habemus sufficientem doctrinam, si tota sit in scripturis." Id. Reply to this objection.

"It is not to be imagined," says Bishop Hall, "that the same Word of God, which speaks for all other truths, should not speak for itself. How fully doth it display its own sufficiency and perfection." Confirm this remark.

6. What testimony is borne by Josephus and Melito respecting the Canon of the Hebrew Scriptures? Shew that Jerome and some of the most eminent Roman Catholic divines, up to the time of the Council of Trent, agreed with our Church, and not with the decree of that Council, upon this subject. "How prove you that those Apocryphal books are no part of the Canonical Scriptures?" Usher, *Body of Divinity.*

7. Art. VII. Why was it deemed necessary to affirm, that the Old Testament is not contrary to the New? Prove that everlasting life was hoped for by good men under the old dispensation.

8. Art. VIII. What tradition does the Roman Catholic Church adopt respecting the composition of the Apostles' Creed? On what ground does our Church maintain that the three Creeds ought to be received? Why is it not sufficient that Articles of Faith should be expressed exclusively in the words of Scripture?

9. Art. XII. "It is a common phrase of the Scripture, that God will judge and reward or repay according to every man's works. Doth not this include merit and demerit of works?" Gregory Martin. How do you reply to this question?

10. Art. XVIII. Prove that eternal salvation is to be obtained only by the name of Christ. Is the doctrine of this Article contradictory to St Peter's words to Cornelius? Acts x. 34, 35.

11. Art. XXVI. XXVIII. Shew that the unworthiness of the ministers hinders not the effect of the Sacraments. What is the doctrine of our Church respecting the presence of our Lord in the Eucharist? How does Transubstantiation overthrow the nature of a Sacrament? What is required of them who come to the Lord's Supper?

12. Art. XXXI. Prove from Scripture that Christ offered up himself once for all. Shew that the New Testament speaks of the death of Christ in the same sacrificial terms, as had been applied to the sin-offerings of the old dispensation. How do the LXX. render the word אָשָׁם in Isaiah liii. 10. אִם תָּשִׂים אָשָׁם נַפְשׁוֹ. Quote the passages in which the words they employ for this purpose are applied to our Saviour.

[Professor Blunt.]

IGNATIUS.

1. Under what circumstances did Ignatius write his Epistles? Who collected and published them? What was their probable date?

2. What led Archbishop Usher to suspect the Epistles in circulation before his time to be interpolated; what steps did he take to put this to proof; with what success; what incident occurred about the same time, which supplied independent evidence on this question; and how did it corroborate the results of Archbishop Usher's search? Who then took the question up and sifted it; and what is the general plan of the work in which it is done?

3. What passages from the Epistles of Ignatius, as we now possess them, do we find quoted in the Fathers of the 2nd and 3rd centuries?

4. Give in detail the evidence from Eusebius, as it bears on the genuineness of our copies of them?

5. What marks characteristic of a very early age are discoverable in the peculiar terms in which they speak of Bishops, Priests, and Deacons? What, in the nature of the Heresies they condemn?

6. Can you state briefly any of the objections from *internal* evidence that have been brought against these Epistles, and the answers that have been given to them?

7. Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, Πνεύματος δὲ Ἁγίου· ὃς ἐγεννήθη, καὶ ἐβαπτίσθη, ἵνα τῷ πάθει τὸ ὕδωρ καθαρίσῃ.

Translate this.

To what controversy did the proposition here affirmed, when expressed under another form, subsequently give rise? What was the immediate occasion of it? Who was the author of it? What the Council that settled it; and what the date of the Council?

8. Τὸ δὲ Πνεῦμα ἐκήρυσσεν, λέγων, τάδε· . . . . . τοῦ Πατρὸς αὐτοῦ. (ad Philad. vii.)

Translate this.

Some would here read λέγον. Can you defend λέγων, by a like construction, in two parallel cases in the New Testament; by others in Clemens Alexandrinus; and by the construction of the term 'Verbum' when applied to the second Person in the Trinity in the early translation of Irenæus? Is the reading in this instance a matter of some importance?

9. Οἶδα τίς εἰμι, καὶ τίσιν γράφω· . . . . ὑμῶν ἐν Χριστῷ Ἰησοῦ. (ad Ephes. xii.)

Translate this.

What do you understand by πάροδός ἐστε τῶν εἰς Θεὸν ἀναιρουμένων? What, by Παύλου συμμύσται? What is the ἐπιστολὴ here spoken of; and how does the peculiar character of such Epistle explain and limit the meaning of the words ὃς ἐν τάσῃ ἐπιστολῇ μνημονεύει ὑμῶν?

10. Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, ... τῷ πέμψαντι αὐτόν. (ad Magn. viii.)

Translate this.

Shew that Valentinus and his followers did not teach this doctrine of the procession of the Word; nor would have used these terms. What doctrine did they teach; and what terms would they have

used? To what Heretics then does the passage apply; and how is the phraseology to be explained according to their notions? Where lies the supposed anachronism that has been imputed to it? can it be justly imputed in any case?

11. Translate the following passage into LATIN:

Τοὺς δὲ μερισμοὺς φεύγετε, ... πᾶν ὃ πράσσεται.

(ad Smyrn. 7, 8.)

How do you understand χωρὶς τοῦ ἐπισκόπου, in the latter instance? On what grounds do you so understand it?

Crosse Scholarship Examination.

1844.

[PROFESSOR BLUNT.]

I. (1) TRANSLATE the following Canon of the Council of Nice:

ΤΑ ἀρχαῖα ἔθη κρατείτω, τὰ ἐν . . . . τῶν πλείονων ψῆφος. (VIth.)

(See Appendix of Canons, p. 199.)

What was the date of this Council? What then follows with respect to the force of τὰ ἀρχαῖα ἔθη? Who were these Metropolitans? What was the term for the districts over which they presided? What was the corresponding term for the districts of the Bishops? Were these adopted terms? To what were they applied in their first use? Three of these Metropolitans are here named, and others referred to; how many others were there? What great inference do you draw from this Canon?

(2) Translate the following Canon of the Council of Ephesus:

Πρᾶγμα παρὰ τοὺς . . . . . ἀνθρώπων ἐλευθερώτης. (VIIIth.)

(See Appendix of Canons, p. 223.)

What was the date of this Council? What do you understand by the term λιβελλων as here used? What other meaning has 'Libelli,' in the Fathers? State specifically the complaint here alleged—the decree given in consequence of it—and the tribunal before which the complaint was brought. What inference do you draw from this and the former Canon, with respect to the position of the Church of England?

(3) How then do you translate the following well-known passage?

'Ad hanc enim Ecclesiam propter potiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est, eos qui sunt undique fideles,

in qua, semper ab his, qui sunt undique, conservata est ea quæ est ab Apostolis traditio.'

Where is this passage found? Of what Church is it spoken? What is the line of argument the writer is pursuing where it occurs? What circumstance adds to its obscurity? How do you understand however the expressions, 'potiorem principalitatem,' 'necesse est,' and 'convenire'?

(4) How do you translate another passage equally well known?

'Age jam qui voles curiositatem . . . quoque auctoritas præsto est.'

(de Præsc. Hær. c. 36.)

Where is this passage found? What is the argument in which it occurs? What do you understand by 'ipsæ authenticæ literæ,' and by "unde nobis quoque auctoritas præsto est'?

II. Translate the following passage:

'Cæterum si reprehensus est . . . sub multis testibus proferebatur.'

(de Præscrip. Hær. cc. 23, 24.)

[Professor Ollivant.]

I. Translate *into* English the following passages:

(1) Ἀλλ' ὥσπερ τὸ σῶμα καὶ . . . τόποις οἴχεσθαι καταδικάζεται.

Athanas. *contr. Apollinarium.* Lib. I. 13, 14.

What was the doctrine of the Apollinarians? Explain the argument here brought against it.

(2) Τοὺς δὲ λέγοντας ἦν πότε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ ἀλλοιωτὸν, ἢ τρεπτὸν τὸν υἱὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ Καθολικὴ καὶ Ἀποστολικὴ Ἐκκλησία.

Of what document do these words form a part? Whose opinions do they represent?

(3) Quatenus et ipsi Deum . . . quod erat futurus in fine.

Tertullian, *adv. Marcion.* Lib. II. xxvii.

Who was Marcion, and what were his opinions? Give a short account of the five books written by Tertullian against him.

II. Hæretico sicut ordinare non licet, nec manum imponere, *ita nec baptizare.* To what Controversy did the sentiment here expressed give occasion, and who were the parties chiefly concerned in it? Does this Controversy throw any light upon the question of the Supremacy afterwards claimed by the Pope?

III. Upon what grounds does Bishop Bull make the following

assertion? Quisquis in primæ ætatis hæresiologia mediocriter versatus exordium Evangelii Joannis attente legerit, is statim perspiciat necesse est, Apostolum ibi hæreticos istos omnes quasi digito monstrasse, impiaque ipsorum dogmata gladio suo Apostolico transfigere. *Judicium Eccl. Catholicæ.*

IV. Give a brief account of the Nestorian and Eutychian Controversies.

SELECTIONS FROM THE EXAMINATIONS FOR THE CROSSE SCHOLARSHIPS, FROM 1833 TO 1842.

1. DISTINGUISH between *Διοίκησις* and *Παροικία*. State when Patriarchs were established, and their numbers at different times.

2. From what part of the ancient Church Service were the Catechumens excluded?

3. What ancient Heathen Writers have alluded to the Christian Rites; and what representations do they give of those rites?

4. In the eleventh article of the Apostles' Creed, we find in the Greek *σαρκὸς ἀνάστασιν*—and in the Latin, *carnis resurrectionem*:—What reason has been assigned for using the words *σαρκὸς*, *carnis*, rather than *σώματος*, *corporis*, and by whom has this been particularly mentioned? What alteration was made in the expression of this article, by the Church of Aquileia, and with what view?

5. What is the distinction between the Nicene and the Constantinopolitan Creed? Give the dates and places of the two Councils at which they were drawn up, and state whether any, and what addition has been made since.

6. How many General Councils are reckoned before the conclusion of the seventh century? State the times and places of each respectively.

7. What alteration of the Nicene Creed was made at the Council of Constantinople?

8. Under what Pope was *filioque* introduced into the Nicene Creed; and what part was taken by Photius in the matter?

9. At what period was the æra of Diocletian used, and by what æra was it succeeded? Who was the author of the new æra, and on what principles did he proceed?

10. From what time do you date the origin of the Monastic Orders? in what division of the Church did they first appear? Give a short account of their progress.

11. In what reign were the Thirty Articles of Religion agreed to?

Under what Archbishop of Canterbury? Enumerate the several sanctions they received, and the order in which they occurred.

12. At what time did the last Review of the English Liturgy take place? Give an account of the principal alterations then made. Enumerate the several sanctions it received, and the order in which those sanctions occurred.

1. By whom, and at what time, was the custom of reckoning from the year of Christ's birth introduced into the Church?

2. What particulars does the younger Pliny state respecting the Christians of his day, and to what province does his information relate?

3. Give an account of the great Patriarchates in the Christian Church—their number, extent, and time of their institution.

4. In the early ages of the Church there appear to have been four orders of penitents. By what names and circumstances was each order distinguished, and what was *the place* assigned to each?

5. When were the words *Whose kingdom shall have no end,* added to the Nicene Creed?

6. The eleventh article of the Apostles' Creed is "The Resurrection of the body." What were the corresponding terms in Greek and Latin; and why was *of the body* not thought sufficient? What was the expression of the Church of Aquileia?

7. Against what Papal encroachments were the Statutes of Provisors, and of Præmunire enacted in this country? And when?

8. How happened it that the Reformation, in England, did so much less violence to Church principles, than the Reformation on the Continent; and so left the Church of England in a more unassailable position than the Protestant communities abroad?

9. What were the chief works put forth by the Reformers under King Henry; what under King Edward; and what under Queen Elizabeth; and what does the series of them indicate with respect to the course of the Reformation?

10. Give some account of the introduction of *filioque* into the Nicene Creed; and state the arguments for and against its introduction.

11. Was the Nicene Creed, as it now stands, entirely settled at the Council of Nice?

12. What is the Creed, and when drawn up, which every Romish Bishop, Priest, &c., is obliged to profess on his appointment to a benefice, &c.; and what are its chief articles?

13. What were the several sources from which the Reformers drew their materials, when compiling the Book of Common Prayer?

What are the chief differences between the first and second Prayer Books of King Edward the Sixth? Which of the two was mostly adhered to in the revision of the Prayer Book under Queen Elizabeth? What principal changes were then introduced; and what subsequently, after the Hampton Court and Savoy Conferences? What are the most remarkable differences in the office for the Holy Communion, between the English and Scotch Prayer Books?

EXTRACTS FROM THE

Dublin University Examination Papers

ON THE

ARTICLES AND LITURGY.

1830.

1. The rubric before private baptism was changed at the Hampton Court Conference, and how?

2. This change had been attempted before and defeated?

3. It has been asserted that Bucer framed the baptismal service; how did his friends receive the statement?

4. The baptismal service was twice the object of public discussion, and on what grounds?

5. Dr Burgess's Exposition of the Use of the Cross was highly satisfactory?

6. The Church of England, retaining the primitive practice, guards against its abuse?

7. What was the answer to the Nonconformists at the Savoy Conference?

8. Besides the Declaration in the Baptismal Service, in what other places does our Liturgy speak of Baptized Children as Regenerate?

9. An argument has been brought forward from the Burial Service to prove that these words are only general?

10. This argument is totally unfounded?

11. What remarkable difference of expression is to be found in the Burial Service?

12. What was St Augustine's answer to the question, whether the custom of Baptizing Infants with Interrogatories were right or not?

1831.

1. How is the Church of England justified in giving up the ancient practice of Prayers for the Dead?

2. Her omission cannot consistently be made a subject of accusation by the Church of Rome?

3. At what period of the Reformation were these prayers omitted?

4. At that period was the address at the commencement of the prayer for Christ's Church altered?

5. What other remarkable changes were made in the Communion Service of Edward's second Prayer Book?

6. What remarkable prayer used by the primitive Church was wholly omitted?

7. Bucer, in recommending this change, adopted the principles of Popery? 8. What are the words of Consecration in our Service?

9. How does this appear?

10. What change was made at the same time, in the form to be used in delivering the Elements?

11. How and when was the present form composed?

12. When was the protestation concerning the kneeling at the Communion, added? 13. Why was it omitted by Elizabeth?

14. Was it restored in the old form, at the revision in 1661?

15. By whom was the practice of kneeling at the Communion first rejected?

16. These Dissenters who receive the sacrament of the Lord's Supper kneeling, have a strange associate in their practice?

17. What were the changes in the Scotch Prayer Book which raised the cry of Popery against Archbishop Laud?

18. The Liturgy of the Church of England is often accused of being popish, how far is the charge true, how far false?

19. A similar objection of the Arians to the doctrine of the Trinity?

20. How many forms of absolution in the service of the Church of England?

21. The history of the introduction of the absolution into the Morning and Evening Service, is sufficient proof that it is not popish?

22. In the title, is *priest* put for officiating minister, or is it put in opposition to deacon?

23. The form of Absolution in the Visitation of the Sick, is the same as the popish form; how from the Service itself can you shew the difference of its supposed effect?

24. When were the Ten Commandments first ordered to be read in the Church?

25. How was the Lord's Prayer used in the primitive Church?

26. The Gloria Patri was a form prior to the Arian controversy?

27. How did the Arians change it?

28. Upon which passages of Scripture did they rely as authorities for the change?

29. Had this change not been made the symbol of a party, the phraseology was not objectionable?

30. Why is not the Doxology added to the Te Deum?

31. The Te Deum consist of three parts?

32. By whom is it said to have been composed, and on what occasion?

33. What is the earliest testimony that Christians sung hymns in the Church Service?

34. What is the first public authority for doing so?

35. That a set form of prayer is not superstitious, Hooker proves by instances from the Old and New Testament?

36. The Dissenters objected to a defect in the Liturgy, Hooker thought the objection unreasonable, yet the defect has been supplied?

37. It is not derogatory to the perfection of Scripture to say that it has left many things to the discretion of the Church?

1832.

1. Origin of Book of Common Prayer?

2. What Liturgies had been published by the continental Reformers before the year 1549?

3. How does it appear that no foreigner was consulted in the formation of the English Liturgy?

4. Were not Bucer and Peter Martyr employed to correct the first Prayer Book of Edward?

5. Two different Liturgies were published by Calvin and his followers before the year 1552?

6. It appears that the English Reformers followed Pollanus, and not Calvin?

7. In the absolution, words were introduced, not in the form of Pollanus, and directly contrary to his opinions?

8. The English Reformers did not borrow the Confession exactly from Pollanus's Liturgy, but made an omission of great doctrinal importance?

9. The omission of Original Sin in the Confession, was made a ground of objection at the Savoy Conference, and what was the answer?

10. The Presbyterians complained that our Confession was too general, how answered?

11. In the first Prayer Books it appears from Hooker that there were only two parts of the service, in which the people were desired to repeat with the minister?

12. When was the present title to the Absolution in the Morning and Evening Service given?

13. What change was proposed to be made in the Rubric before it at the revision in 1691?

14. The Absolution consist of two distinct parts?

15. The people answering, Amen, was a primitive practice of the Church?

16. What are its different meanings, according to the place in which it is used?

17. In what sense are we commanded to say Amen in the Commination Service?

18. This meaning was familiar to the writers of the New Testament?

19. What reason does Hooker assign for repeating the Psalms oftener than any other part of Scripture?

20. Why do the minister and people read alternate verses?

21. The use of three Creeds in our Liturgy has been condemned; it can be defended from the different objects of the three Creeds?

22. How does the Article name the three Creeds?

23. On what grounds does it maintain them? Why are they thoroughly to be believed?

24. What is the Roman Catholic legend as to the formation of the Apostles' Creed?

25. Though this story is improbable, yet some formulary of faith appears from the New Testament to have existed?

26. When was the Nicene Creed formed?

27. Is it strictly correct to say, that the additions were made at the council of Constantinople?

28. The Nicene Fathers are not to be censured for having introduced new terms into the Creed?

29. In what sense can the third Creed be called the Creed of St Athanasius?

30. Is it improperly called symbolum?

31. It is improperly considered as an explanation of the doctrine of the Trinity.

32. What name did Luther give to the Creed of St Athanasius?

33. How do you understand the word Incomprehensible, as used in this Creed?

34. The Church of England is not guilty of uncharitableness in her use of the Athanasian Creed?

35. In proposing the Creed, what simple assertion does she make?

36. What has she declared the things to be which are necessary for salvation?

37. It has been asserted that the Creeds of Athanasius and Nice contradict each other?

38. In what language was the Creed of Athanasius composed?

39. Original meaning of Litany?

40. After the establishment of Christianity, what did Litanies become?

1833.

1. When was the Liturgy settled in its present form?

2. At what previous periods had it been revised and altered?

3. Had it received any changes in the reign of Charles I.?

4. What stopped the proceedings in the reign of William III.?

5. What is the remarkable difference of phraseology between the Rubrics before the Confession and Lord's Prayer, and that before the Absolution, in the Morning and Evening Services?

6. How does it appear that this difference was not accidental?

7. How from the proceedings in 1691?

8. What course should a deacon pursue, when he comes to the Absolution, in reading the Morning and Evening Services?

9. Why should not a deacon read the Absolution?

10. From the prayer itself it appears that the Absolution is more than a declaratory form?

11. The declaration of forgiveness on repentance had been already given in the service?

12. How does this Absolution differ from the popish practice?

13. Why should a prayer for repentance follow the absolution granted to true penitents?

14. What was the practice of the primitive Church, with respect to the Lord's Prayer?

15. What reason does Tertullian assign for commencing with it?

16. What reason does St Augustine give for concluding with it?

17. How does Hooker reply to the objection that the Lord's Prayer is too often repeated in the service?

18. Whence did it arise that it was so often repeated?

19. The Lord's Prayer is always repeated before the sermon, on what authority?

20. The place of the Apostles' Creed is fixed with peculiar propriety.

21. Why do we repeat it standing?

22. Whence the practice of turning to the East?

23. The universality and acknowledged propriety of this practice appears from a remarkable argument of Epiphanius?

24. To bow at the name of Jesus, where ordered?

25. How does Hooker defend the practice?

26. How does he answer the objection, that it is placing the Son above the Father and the Holy Ghost?

27. Why does the Nicene Creed profess a belief in one Lord Jesus Christ?

28. The Nicene Creed was not enlarged, because the Church believed more in the fourth than in the first century?

29. How is the objection answered that we turn similitudes into articles of faith?

30. Bishop Pearson states that the clause "whose kingdom shall have no end," was added to the Creed, and when?

31. Is he correct?

32. How does Hooker defend the use of the cross in baptism?

33. How does he shew the parallel of Hezekiah is false?

34. How does he illustrate from Scripture the difference?

35. What appears from Hezekiah's expression to have been the error of the Jews with respect to the brazen serpent?

1834.

1. When were the seven orders of the church of Rome established as a rule of faith?

2. Was this prior or subsequent to the rubric of the Church of England on the subject?

3. What reason does the Church of England give for retaining the three orders?

4. What was the form of presenting a candidate to the Bishop before the Reformation?

5. How do you understand the first question as to being inwardly moved by the Holy Ghost?

6. Calvin well explains this inward call?

7. This not repeated to the priests, and why?

8. What seems to be the use of the second question as to being truly called?

9. The duty of the deacon is strictly limited as to place?

10. What are the offices which he is authorized to perform?

11. Is it to be understood from this, that he can neither solemnize matrimony nor bury the dead?

12. There are but two parts of the service which he cannot perform?

13. The contradictory opinions on this subject at the Savoy Conference, and at the proposed revision in 1688?

14. Whence had the imposition of hands its origin?

15. The practice kept up in the New Testament?

16. How does the inquiry as to their belief in the Old and New Testament differ in the ordination of priests or deacons?

17. And why?

18. The service repeatedly enforces that the commission is confined to place, and not a roving one?

19. The rubrics in these forms are on a different footing from other ecclesiastical laws?

20. What is our obligation to obey the canons?

21. The canons seem to admit of various dispensations?

22. Objections have been frequently raised against the form of ordination, 'Receive the Holy Ghost,' as if too bold; this arises from a mistake? 23. Why were the expressions retained?

24. The objections of the Roman Catholics to our orders are twofold?

25. It is said that an addition made to our forms proves that as used in the time of Archbishop Parker they were invalid?

26. The form need not express the whole nature or efficacy of a sacrament?

27. The delivery of the paten and chalice cannot be held necessary by the Church of Rome?

28. What part of the ceremony alone has the warrant of all antiquity?

29. What proof have we that the forms of Edward's ritual were considered valid by the Roman Catholic prelates of that day?

30. How does it appear from Bonner's articles of visitation?

31. Also from the powers given by Pope Julius to Cardinal Pole?

32. Why was a dispensation necessary?

33. But that dispensation did not impeach Edward's form?

34. Definition, in the Articles, of the visible Church?

35. Hooker maintains the Church of Rome to be a true Church?

36. It is objected that the Church of England, in the visitation of the sick, urges confession?

37. The meaning of the word *move* is ascertained by another passage?

38. What is the exhortation to confession in the Communion Service?

39. The absolution in the service for the visitation of the sick is unjustly compared with that of the Church of Rome?

40. The cases are essentially different?

41. It is impossible to convert the absolution, as taught by the Church of England, into an engine of spiritual dominion?

42. From the service itself it appears that its supposed effect differs altogether from the opinion of the Church of Rome?

43. In what part of the service were the creeds anciently used?

44. What is the difference between the missa catechumenorum, and the missa fidelium?

45. How did the first Prayer Book of Edward commence?

46. This could not have been a primitive practice?

47. The authority of Tertullian for the primitive Christians commencing with the Lord's Prayer, is not applicable?

48. What was the early mode of arranging the psalms and lessons?

49. Where did the practice commence of having one lesson from the Old and one from the New Testament?

50. Meaning of the word Litany?

51. When was it introduced into the Church?

52. And for what purpose?

53. How do you prove the antiquity of special supplications?

54. What had these Litanies previously been called in the Western Churches?

55. What are the Rogation days? 56. When were they instituted?

57. How was the Athanasian Creed anciently designated in the English Offices? When was it recited?

58. When was the Apostles' Creed substituted for it?

59. In what language was the Athanasian Creed composed?

60. According to Waterland, who was the author of the Creed? When did he live?

61. How long has it certainly formed a part of the English offices?

62. It is improperly called an explanation of the doctrine of the Trinity?

63. What is the object of the Athanasian Creed?

64. The objections to this Creed may equally apply to the Gospels?

65. The use of these damnatory clauses, as they are called, is more than justifiable?

66. Whosoever will be saved: how do you understand this?

67. It is objected that the word person is not in the Bible, how do you answer?

68. The authority from 2 Cor. iv. 6, is injured by our translation?

69. The first part of the Creed concludes with a repetition of only the first clause?

1835.

NOTE:—In consequence of the illness of the Regius Professor, the Divinity Examination Papers for 1835 were never published.

1836.

1. Previous to the Reformation had there been any general form of divine service?

2. What was the first part of the service performed in English?

3. On the accession of Edward, what part of the Liturgy was first composed?

4. The Roman Catholics say we have acknowledged the invalidity of those forms by changing them?

5. Cause assigned for changing the first Prayer Book of Edward?

6. What is the declaration reported to have been made by Edward himself on the subject?

7. Was the second Prayer Book of Edward adopted by Elizabeth?

8. When were Proper Lessons appointed for Sundays?

9. A doubt sometimes arises as to the lesson and service to be read on a Sunday?

10. How is this to be determined?

11. It is a false argument for deciding the question, that the Sunday is of Divine, the holiday of human appointment?

12. On what occasion was the Savoy Conference held?

13. What changes were made in the Epistles and Gospels?

14. What remarkable prayers were introduced?

15. The General Thanksgiving was introduced with what view?

16. The want of it had been an early objection to the service?

17. How does Hooker answer the objection to the want of forms of thanksgiving in the Liturgy of his time?

18. The persons who made the objection were inconsistent?

19. What were the contradictory objections of the Roman Catholics and Dissenters to the last reformation of the Liturgy?

20. How do you answer the Roman Catholics?

21. How answer the Dissenters?

22. How does Hooker defend the consecration of churches?

23. The practice is of the highest antiquity?

24. What form is there for the Church of England?

25. On what principles is the splendour of such edifices to be defended?

26. The Puritans were unjustifiable in pulling down the ancient churches because they had been polluted by Popish idolatry?

27. The argument in their favour from the Old Testament is invalid?

28. The analogy from the groves and hill-altars does not hold good?

29. But were not even the cattle of Amalek unfit for sacrifice?

30. What is the derivation of *missa*?

31. Baronius and other Roman Catholic writers endeavour to make out a different derivation?

32. How does the Roman Catholic Church justify the not breaking the bread in distributing to the people?

33. What is the decree of the council of Trent with respect to private masses?

34. How do the Roman Catholic writers explain *Dominus vobiscum* in a private mass?

35. Gregory the Great argues against private masses, upon what ground?

36. What was the regulation of Innocent III., with regard to the number which should be present when mass is celebrated?

37. What is the regulation in our rubric as to the number for the sacrament of the Lord's Supper?

38. How does the Church of England defend the practice of kneeling at the Lord's Supper?

39. When was this explanation inserted in the Prayer Book?

40. Had it never been there before?

41. In the visitation of the sick what is the expression used with respect to confession?

42. The meaning of the word *moved* is determined by the Rubric immediately preceding?

43. Three classes of persons excluded from Christian burial?

44. It is a common opinion that part of the Burial Service may in certain cases be omitted?

45. What is the alternative really given?

46. At the first composition of the service there was a reason for going first to the grave, which does not now exist?

47. What are the two psalms selected? on what occasions were they composed?

48. The last prayer is called the Collect; why?

49. Why was the celebration of the Eucharist given up at funerals?

50. When was it discontinued?

51. In what form did it appear in Elizabeth's reign?

52. What does Wheatly suppose to have been the object of Elizabeth in this addition?

53. There is a passage in this Collect which has given great offence?

54. The objection may be removed by contrasting the expression used with those in another part of the same service?

55. A passage in this service which is directly at variance with the doctrine of final perseverance?

56. How do the advocates of that doctrine endeavour to explain away the words?

57. This refuted by reference to the passage from which the prayer was borrowed?

58. That it means right faith is proved from contemporary publications?

59. The universality and defectibility of grace are clearly expressed in one of the prayers of the Baptismal Service?

60. How does Hooker defend the use of the cross in Baptism?

61. How does he show the parallel from Hezekiah to be false?

62. How from Scripture does he illustrate the difference?

63. What appears from Hezekiah's expression to have been the error of the Jews with respect to the brazen serpent?

64. How was the use of the cross defended by Dr. Burgess at the Hampton Court Conference?

65. Whence was derived the use of godfathers and godmothers?

66. What are the limits upon the persons who can be admitted as godfathers and godmothers?

67. Whence the practice of giving names to children at their baptism?

68. What was the decree of the council of Nice with respect to these names?

69. Sprinkling with water, how did it become general?

70. What country the last to admit it?

71. How did it become so general in England?

72. How does the present Rubric differ from the old with respect to the discretion lodged in the minister as to immersing or sprinkling?

73. How came the trine immersion to be given up?

74. What do you mean by baptizing in the name of the Father Son, and Holy Spirit?

75. This form demonstrates the equality of the three persons?

76. This is confirmed by considering the state of opinion among the Gentiles?

1837.

1. What are the authorized formularies of the united Church of England and Ireland?

2. What is the document which a candidate signs previous to ordination in Ireland?

3. What are the seasons of the year appointed for the ordination of ministers?

4. What are Ember days? 5. Why so called?

6. What additional service has the Church ordered for those days?

7. The Church of England claims divine appointment for its orders of ministers?

8. The apostolic succession of bishops is not a papal doctrine?

9. How did the Pope at the Council of Trent endeavour to subvert episcopacy?

10. How does the Church of England guard against the doctrine that their bishops and priests derive their authority from the chief magistrate?

11. Why was the power of ordaining left out of the Article?

12. The doctrine of the thirty-nine Articles had even been put forward in the time of Henry the Eighth?

13. The example of Cranmer and other bishops on the accession of Edward, does not overturn this?

14. Queen Elizabeth did not by any act attempt to supply the defect of ordination or consecration?

15. What was the meaning of the form *supplentes* in the consecration of Parker?

16. To the necessity of apostolical succession it is objected, that if that were necessary, there could be no Church?

17. How do the Roman Catholics endeavour to overturn the succession in Parker's case?

18. But how, even granting that the ordination was performed in the chapel of Lambeth as stated?

19. The want of the registry of the consecration cannot be a sufficient argument against the orders of a bishop?

20. Hooker proves, from the practice of the Church, beginning at Moses, the use of set forms of prayers?

21. The use of extempore prayer arises from inadequate notions of the Deity?

22. The Puritans in Hooker's day objected to the public reading of the Scriptures?

23. The efficacy of preaching alone they attempt to prove from St Paul? 24. They distort the apostle's meaning?

25. The word preaching is not limited to sermons delivered without book?

26. That the reading of the Scriptures is efficacious, Hooker proved from the book of Deuteronomy?

27. What is the only profit the Puritans admit can be derived from reading the Scriptures?

28. This fondness for preaching they carried to a great length in their demands at the Hampton Court controversy?

29. What opinion did they express as to the usefulness of public prayers?

30. How does Tertullian express the usefulness of public prayers?

1838.

1. The objections of Romanists to the validity of English ordination are twofold?

2. The necessity of Apostolical succession was recognized from the very beginning of the Reformation by the law of England?

3. There are ruled cases on record in which Presbyterian ordination was pronounced invalid by the Church of England?

4. The opinion of Archbishop Bancroft on the consecration of Presbyterian ministers to the Episcopal order, does not imply that their former orders were valid?

5. There is a case in the subsequent part of the history of the Church of Scotland, in which a different principle was acted upon under similar circumstances?

6. There could not have been any difficulty in the consecration of Archbishop Parker from the paucity of Bishops willing to act?

7. Bishop Bonner's objection to the legality of the English ordinal in the beginning of Elizabeth's reign?

8. That this objection, even in point of legal form, was invalid, appears from the Act which first enjoined the use of the English ordinal?

9. The title-page of the Prayer Book was altered in the second book of Edward VI.?

10. In Queen Elizabeth's Book part of the original title was restored? [Incorrect, see p. 310.]

11. In the Prayer Book of Charles II. a still further restoration of the original title took place?

12. Import and design of these changes?

13. The prefatory matter to the Prayer Book consists of two parts composed at different times?

14. What are the objections made by the original compilers of our Liturgy, in this latter part of the Preface, to the service in use before the Reformation?

15. It appears from this Preface that before the Reformation there was no uniformity of common prayer?

16. What obligation has our Church substituted for that of reciting the canonical hours?

17. The Psalter is taken from what version?

18. Three editions of the English Scriptures are included under the title of *the Great Bible?*

19. How often is the Bible read through in the year in our Church Lessons?

20. What book of the New Testament is not read for Lessons?

21. This is an ancient custom?

22. When a holiday falls on a Sunday it is impossible, in some cases, to read the Sunday Lessons?

23. On leap years there is a difficulty about the day on which one of the moveable feasts should be kept?

24. Cause of this difficulty?

25. How is it solved in our present Calendar?

26. This is contrary to the former practice of our Church?

27. What alteration was made in the Lessons for Trinity Sunday at the last review of the Prayer Book?

28. One festival, according to our present Calendar, has double Second Lessons?

29. That this was an oversight appears from the history of the Prayer Book?

30. The rule for finding Easter?

31. What are the earliest and latest days on which Easter can fall?

32. The rule for Advent Sunday? 33. What days have octaves?

34. The Rubrics before the proper Prefaces prove that our Church intended the Communion to be celebrated every day, at least at certain seasons?

35. The number of days mentioned in the Rubric for Whit-Sunday differs from the rest, why?

36. How many octaves are now observed in the Roman Church?

37. What remains are there in our Liturgy of the ancient processions?

38. The non-jurors made objections to our Communion office? Three principal objections?

39. The prayers for the faithful departed, which were retained in the first English Liturgy, were introduced at a different part of the service from that which they occupied in the Latin Missal of our Church? 40. Reason of this transposition?

41. The doctrine of an Eucharistic sacrifice maintained by the non-jurors, and in our first Liturgy, differs widely from the Romish corruption of it?

42. An *oblation* of the elements is still made in our present office?

43. When was the Rubric directing this ancient act of oblation restored?

44. Other Rubrics, connected with the prayer of consecration, were restored at the same time, which mark strongly the sense of the Church?

45. In what parts of the first Book of Edward VI. did prayers for the dead occur?

46. An alteration of the Rubric before the prayer for the Church militant was made, lest that prayer, even in its present form, should seem to include prayers for the dead?

47. Yet in our present office for the burial of the dead there is a prayer which some have interpreted as referring to the faithful departed?

48. Does any trace still remain in our Service of the old custom of celebrating the Communion at funerals?

49. The time and place appointed by the Rubric for the publication of the banns of marriage, are different in England and Ireland?

50. History and cause of this difference?

51. The Rubric in the present English Prayer Book, as altered to suit the Act of Parliament, appears to have misrepresented the meaning of the Act?

52. When was the service for the baptism of adults added to our offices, and why?

53. What are the preliminary steps, as directed in the Rubric, to be taken before the baptism of an adult?

54. The Church of England recommends, but does not enforce confession to the priest?

55. The ancient form of giving absolution is not now used either in the Church of Rome or in the Church of England?

56. The absolute form *ego te absolvo,* is permitted in the Church of England, but not enjoined?

57. From the prayer which follows this absolution its true nature may be collected?

58. In our office of ordination there is also a twofold form used by the bishop in conferring the orders?

59. How do they differ?

60. In the primitive Church how was the power of preaching limited?

61. Under what limitation is this power now conferred upon deacons in our Church?

62. What is the limitation in the case of priests?

1839.

1. What was the rubric in the first Prayer Book of Edward with respect to the place where morning and evening prayers were to be said?

2. What was the rubric in the second Prayer Book of Edward?

3. How was the minister to turn himself?

4. What was the change on the accession of Elizabeth?

5. What is the meaning of the *accustomed place?*

6. What was the origin of reading-pews?

7. When were they legally acknowledged?

8. Yet a rubric now placed before the Communion Service seems to contradict this?

9. How can you account for the existence of this rubric?

10. On what authority does the use of reading-pews now rest, notwithstanding this rubric?

11. What was the objection of Bucer to chancels?

12. Did he succeed in having them removed?

13. How did Bishop Ridley endeavour to remove the disputes on this subject, in St Paul's Cathedral?

14. What were the ancient times for baptizing?

15. A third was added in the Eastern Church?

16. Why on the Epiphany?

17. What is the rubric with respect to the time of celebration of baptism, in the Book of Common Prayer?

18. What are the two reasons assigned for thus confining it?

19. At what time of the service is it to be performed?

20. What is the evidence from the service itself, that it ought not to be celebrated in a private house?

21. Whence was the custom of godfathers and godmothers borrowed?

22. It is said by some persons that a mention of them occurs in Scripture?

23. Why are they called sureties? Why witnesses?

24. When was the earliest determination of their number in the English Church?

25. What are the limitations upon the persons who can be appointed godfathers or godmothers?

26. Does the rubric exclude parents? Where are they excluded?

27. And why?

28. What is the portion of Scripture appointed for the Gospel?

29. What is the objection made to this selection?

30. How answered?

31. In the first Prayer Book of Edward, the signing with the cross was different from the present form?

32. The present form ought to remove all scruple?

33. At what period of the English Church did this subject principally engage attention?

34. What was the baptismal question at the Savoy Conference?

35. Additions were then made, in order to establish more fully the doctrine of baptismal regeneration?

36. The Church of England declares her belief in the divine appointment of three orders of ministers?

37. This is not only asserted in the preface to the Ordination Service, but also in the prayers?

38. Where is the existence of Presbyters in the Christian Church first mentioned?

39. To the three orders it is objected, that St Paul sends salutation to the bishops and deacons; how is this answered?

1840.

1. Trace accurately the progress of puritanical dissent, as described by Lord Bacon and Hooker?

2. Its origin is partly due to a principle which gave rise to many heresies and schisms in the Church, according to Bacon?

3. The defenders of the established form of Church government also gradually assumed higher grounds of defence and attack in the controversy?

4. Even before they had openly separated from the Church the Puritans virtually formed themselves into a sect?

5. How far did they admit a reference to antiquity in questions of Church discipline?

6. The form of Church discipline observed in the time of the Apostles, cannot be urged as a rule universally sufficient or necessary?

7. Even in attempting to prove their discipline similar to the Apostolic, the Puritans failed in two important points?

8. What principles, respecting the form of public worship, in customs and rites indifferent, were laid down by the Puritans?

9. What are Hooker's four propositions, or Postulates, respecting such matters?

10. Gradation of authorities marked by Hooker in matters both of doctrine and order?

11. Authority on these points must be ceded to the Church; why, according to Hooker?

12. To what extreme cases does he apply his fourth postulate?

13. Opposition to this postulate arises from what general or vulgar error?

14. In what sense must the form of ecclesiastical polity adopted by the Church have God for its author?

15. On what grounds has the distinction made by Churchmen between matters of faith and ceremonies, &c., been attacked by the Puritans?

16. *Argumentum ad hominem* urged by Hooker in its defence?

17. Difference in their importance, how proved?

18. Fundamental maxim of the Puritans respecting the form of Church government, namely, that nothing should be established in the Church which was not commanded in the Word of God, was defended by what sophism?

19. How was this maxim qualified and explained in the course of the controversy?

20. Of what sophism were the Puritans guilty in depreciating, from certain Scripture expressions, the use of reason?

21. The mutability or permanence of laws depends on what circumstances?

22. Application and proof of this from the different portions of the Mosaic law?

23. Arguments of the Puritans to prove that immutable laws of Church government are laid down in the New Testament?

24. What is the true question respecting Church authority in matters of discipline?

25. On what points of Church discipline are permanent rules laid down in the New Testament?

26. Of what inconsistency are Romanists guilty in declaring heretics to be excluded from the Church?

27. What is the effect of excommunication, according to Hooker?

28. All objections against our Liturgy may be divided into two classes?

29. What arguments were brought forward by the Puritans to prove that preaching was the only ordinary means of conversion and teaching?

30. They are guilty of inconsistency, as well as of dishonouring God's word, by their glosses on the expression, "the Word of God"?

31. What objections have been made to bowing at the name of Jesus?

32. What faults reproved by our Lord have been imputed to our Liturgy?

33. What is Augustine's answer to similar objections?

34. The analogy of petitions offered by a subject to his prince, has been applied to our prayers to God, by both Puritans and Romanists, with a different object?

35. This analogy, how defended by Puritans?

36. Different rules to be observed in requests addressed to a human being and in our prayers to God? The object had in view is different?

37. Origin of Litanies? Successive changes?

38. On what days was the Litany ordered to be read in the first Book of Edward VI.

39. What alteration was made at the revision of 1661 as to the manner in which it was to be used?

40. The *Gloria Patri* is of ancient use? Change in its form, when introduced?

41. Two inconsistent objections have been made to our prayer to be delivered from all adversity?

42. What is the proper matter of prayer?

43. Conclusions as to the proper matter of prayer derived from those recorded to have been used by our Saviour?

44. Just views respecting the nature and end of prayer correct many practical errors regarding its matter?

45. A prayer for deliverance from all adversity is not opposed to Scripture statements respecting the use of adversity?

46. Our prayer that God may have mercy on all men, how defended by Whitgift and Hooker?

47. Does this prayer oppose the rule that our will should be conformed to His?

48. Rules and decisions of the ancient Church respecting private baptism?

49. Private baptism how defended by Hooker?

50. Lay baptism not invalid, according to Hooker; yet not to be encouraged?

51. Show by analogy that the benefits of baptism may result to those baptized by persons not lawfully authorized to administer it?

52. Objections to the use of the cross in baptism not supported by the example of Hezekiah?

53. Original object of confirmation?

54. How did it come to be disjoined from baptism?

55. Confirmation designed to be a perpetual ordinance?

56. What were the objections to the rite of confirmation urged at the Hampton Court Conference, and how were they answered?

57. It appears from expressions used in our confirmation service, that it is not used for the purpose of supplying any deficiency in the sacrament of baptism?

58. What days are appointed to be observed as fasts in the Church of England? What days were anciently so observed?

59. Decision of Ignatius against the observance of certain fast-days?

60. What was the Rubric in King Edward's first Prayer Book referring to the Real Presence?

61. Rubric respecting the Real Presence introduced in 1552? how subsequently modified?

62. Rubric of 1552 relating to vestments?

63. Decision of the committee of 1558 on this subject?

64. Rubric of 1559? when subsequently modified in the same reign, and how?

65. What rendered this rubric at all tolerable to the Puritans?

66. On what grounds did Bucer advise compliance with the rubric of 1549?

67. What important concessions to the Puritans were considered in the Lower House of Convocation in 1562?

68. Result of the debate on the subject?

69. What was the nature of the oath *ex officio*, and when was it first administered?

70. What was the character of the alterations made at the final settlement of the Prayer Book?

71. There was a subsequent revision of the Liturgy? What important concessions were expected from this commission?

72. What circumstances tended to frustrate these expectations?

1841.

1. When was the Prayer Book published in its present form?

2. A remarkable alteration has since been made, without the authority of convocation?

3. Whence the necessity of altering the calendar?

4. According to the Paschal canons, what was considered the full moon of Nisan?

5. If the full moon happened on Sunday, when was Easter celebrated?

6. How was notice to be given of the proper day to the Christian world?

7. What was the first cycle formed at Rome to ascertain the time of Easter?

8. What was the more perfect cycle afterwards substituted?

9. How are the other moveable feasts determined by Easter?

10. How many Sundays may there be between Trinity and Advent Sunday?

11. There are services only for twenty-five; how do you supply the defect?

12. Is there any determination of the order in which they should be read?

13. Are the Proper Lessons for these Sundays after Epiphany to be read?

14. Where are the Services of these Sundays to be inserted?

15. When the holy-day falls on Sunday, is there any Rubric determining the Service to be used?

16. Is there any power that can decide?

17. If there be no decision by the Ordinary, what reasons are there for preferring the Service of the holy-day?

18. It is objected that the holy-day is of human institution, the other of Divine: this objection is inapplicable to the question?

19. What is the meaning of the word *Litany?*

20. When was the Service introduced into the Church?

21. And for what purpose?

22. How does it appear that the Litany was originally a separate Service?

23. What authority for uniting it now with the Morning Service?

24. It has been maintained, that by the rubric the prayers of St Chrysostom and the text out of Corinthians ought to be read twice: this is erroneous, why?

25. The Church of England unjustly censured for introducing three Creeds into her Liturgy?

1842.

1. Does Hooker maintain absolutely the necessity of Baptism to Salvation?

2. What is the opinion of the Church of England?

3. What remarkable changes in the rubrics show a change of opinion upon that subject?

4. How does Hooker defend the use of the Cross in baptism?

5. How does he show the parallel of Hezekiah is false?

6. How does he illustrate the difference from Scripture?

7. What appears from Hezekiah's expression to have been the error of the Jews with respect to the brazen serpent?

8. The Church of England, retaining the primitive practice of the Cross, guards against the abuse?

9. How does it appear, from the Articles, that the Church of England considers *regenerate,* and *baptized,* as synonymous?

10. At the Savoy Conference, what attempt was made to show that the Liturgy did not contemplate all baptized children as regenerate?

11. How do you show that their interpreting *being born again, and made heirs of salvation,* to be future, is false?

12. Did the Convocation alter the form of words?

13. What prayer did they introduce?

14. What is the remarkable difference between part of the service for adult and infant baptism?

15. It is objected, that if certain previous requisites are stated to exist in adults, similar must, by implication, be supposed to exist in infants; how do you answer this objection?

16. An argument is brought forward from the Burial Service, to prove that the words of the Baptismal Service are only conditional?

17. This argument is totally unfounded?

18. What remarkable difference of expression relating to this subject is found in the Burial Service?

19. There is a passage in the Burial Service directly at variance with the doctrine of final perseverance?

20. In the Communion Service, what are the words of consecration?

21. Was this the opinion or practice of the early Church?

22. Why then was it adopted by the English Reformers?

23. What other alterations in the form of consecration were adopted at the same time?

24. The form of taking the bread and cup into the hands was restored, when?

25. Was this from any leaning to popish ceremonies?

26. The bread and wine must be delivered into the hands of the communicant, why?

27. What reason did the Church of Rome assign for the priest's putting the bread into the mouth of the communicant?

28. A different reason is assigned for the same order in the first Prayer Book of King Edward?

29. The bread and wine are to be administered separately to each individual?

30. What change of Rubric was made in the second Prayer Book of Edward? 31. How long did this continue?

32. What was the cause of the change being made at the Savoy Conference?

33. In the interval between 1552 and 1660, had there been any enactment on the subject?

34. Where first arose the practice of administering to a number at once?

35. This was inconsistent with the practice of the early Church?

EXTRACTS

FROM THE

Durham University Divinity Examination Papers.

LITURGICAL QUESTIONS, 1836.

1. What grounds are there for believing that set Forms of Prayer were used in the Christian Church at an early date?

2. To what period may some of the Liturgies now extant be traced? and to what extent may they be relied on for representing the Christian worship at that time?

3. Give the derivation and various meanings of the word Λειτουργία.

4. What is the most probable supposition respecting the Liturgy contained in the Apostolical Constitutions? Give a short account of its principal parts.

5. In what classes may the ancient Liturgies now extant be arranged?

6. How far may the more ancient part of the Form of celebrating Mass in the Church of Rome be traced? Does this ancient part give support to the modern doctrines and modern practices of that Church?

7. Whence probably did Britain receive its first Liturgy? When was that of Rome introduced into this country? What measures were pursued in Edward VI.'s reign for the revision of the Public Services, and what subsequently, up to the present time? On what authority does our present Book of Common Prayer rest?

8. What parts of the English Book of Common Prayer correspond to the Missal, Breviary, and Ritual of the Church of Rome?

9. From what ancient offices was our present Baptismal Service derived?

10. Mention some of the principal alterations made in the Communion and Baptismal Services at the revision of the Prayer Book in 1552.

11. State the doctrine of the Church of England respecting Absolution, and support your statement by the Forms in which it is pronounced.

LITURGICAL AND CATECHETICAL QUESTIONS, 1837.

1. MENTION some of the most ancient Liturgies which are still extant. Can they be relied on as having come down from very early times without change? Why in this respect should there be a difference between Liturgies and the Scriptures?

2. Detail the measures pursued in the reign of Edward VI. for arranging the English Liturgy. By what principles were its compilers guided? Enumerate the revisions which have taken place subsequently, and state generally whether or not the alterations made in consequence have been extensive. Point out in particular the changes made in the Prayer for the Church Militant since the publication of Edward VI.'s first Service Book.

3. How were the ancient Liturgies divided? What words still retained in the English Communion Service marked the commencement of one great division?

4. What is the origin of the term Catechumen, and of the class of persons to whom it was applied? How did they differ from those who now receive catechetical instruction?

5. State separately the *privileges* and the *obligations* of the baptismal covenant.

6. Explain fully, by reference both to the Old and New Testaments, the words "Jesus Christ our Lord."

THE LITURGY, 1839.

1. WHAT religious services were there in the ancient Churches? What was the *principal* religious service, and by what names was it known?

2. What difficulties are there in ascertaining the ancient form of Communion Service? How have the ancient forms still extant been classified, and how far back can any of them be traced? What inferences may be drawn either from their agreement or disagreement?

3. Describe the ancient mode of administering Baptism, noticing such parts of it as can be clearly traced to the times of the Apostles. What alterations have been made since, either in our own or other Churches, at what times, and on what grounds?

4. Mention some of the chief changes made by the English Church at the Reformation, in the Visitation of the Sick, and the Burial of the Dead.

5. What is the form of words by which a Deacon is admitted in the Church of England to the order of Priests, and what is the extent of the authority then conferred?

LITURGICAL QUESTIONS, 1840.

1. What evidence is there for the early use of set forms of worship, and what means have we of ascertaining these forms?

2. Explain the different senses of the word Liturgy. Mention the chief points in which the ancient Liturgies agree with each other. Are there sufficient grounds for supposing that any of them, either in words or in substance, was enjoined by the Apostles as of perpetual obligation?

3. Give a brief account and history of the Roman Liturgy, noticing particularly to what date any parts of it can be traced back, and what changes it has undergone. Mention any portions of it which either support or contradict Romish errors, adding the probable date of such portions.

4. Give a short history of the denial of the cup to the Laity.

5. Mention any points in which the modern mode of administering Baptism differs from the ancient, and state the grounds on which such differences may be justified.

6. On what principles was the English Liturgy revised in the reign of Edward VI. Mention the chief differences between his first and second Prayer Books with respect to the Communion Service. Enumerate the subsequent revisions of the Liturgy, with the most material changes made at each.

7. Give a short history of the rite of Confirmation.

1841.

1. Mention the principal ancient Liturgies extant, with the dates assigned to them. Adduce testimony from them respecting the doctrine of the Eucharist.

2. What Service Books were in use in England before the Reformation? To what extent and on what principles were they employed by the English Reformers in the compilation of the Book of Common Prayer?

3. Enumerate the revisions to which the Book of Common Prayer has been subjected, and mention some of the chief alterations made at each.

4. By what authority is the Book of Common Prayer now sanctioned? Has it always from the date of its first publication been sanctioned by the same authority?

1842.

1. Give the etymology and various significations of the word Liturgy.

2. Give some account of the Eastern Liturgies now extant, distinguishing those still in use. Mention the date to which each may be traced, and give an opinion on the value of each as a record of ancient usages and doctrines.

3. State whether or not any alterations have been made since the Apostolic age in the mode of administering either Baptism or the Lord's Supper. What in each of these cases is essential for the due administration of the Sacrament?

4. Distinguish between the Missal, the Breviary, the Ritual, and the Pontifical of the Church of Rome.

5. Give a brief history of the Missal, and describe its several parts. What is its most ancient part? What testimony is borne by this part upon any of the questions in controversy between the Churches of England and Rome?

6. Give some account of the public worship as it was conducted in this country just before the Reformation. Mention the chief changes made in it under Edward VI., with the principles on which they were founded.

7. Mention the chief alterations made during the same reign, either by omission or addition, in the office for ordaining Priests. Explain the address, "Receive ye the Holy Ghost," &c. How long does it appear to have been used in this office?

1844.

1. Give the origin and the meaning of the words Liturgy and Mass.

2. Give a short account of the Liturgies ascribed to Apostles.

3. What grounds are there for supposing that set forms of worship were in use in the early Churches? Supposing such set forms to have existed, what difficulties attend the endeavour to ascertain them?

4. What is the earliest Christian authority after the New Testament for the mode of administering the Eucharist? What is the probable date of the Liturgy in "The Apostolical Constitutions?" Notice points in which these two authorities differ, either from each other, or from the modern usage of the Church of England; and give an opinion as to the importance of the differences.

5. Distinguish between the Missal, Ritual, Breviary, and Pontifical of the Church of Rome.

6. Describe the different parts of the Romish Missal, noticing their relative antiquity. Is there a perfect harmony of doctrine between the more ancient and more recent parts of the book?

7. What question has arisen between the Greek and Roman Churches as to the moment when Transubstantiation takes place? How does the language of the Greek Liturgies bear on the subject: and what attempts have been made to explain it?

8. Mention the most material differences between the Communion Services of England and Rome. Shew that the English form contains all that is necessary for the valid administration of the Lord's Supper.

THE LORD BISHOP OF ELY's

Examination for Holy Orders.

1845.

[Mr Philpott.]

1. Point out in what the advantage consists of dividing the prayers of our daily service into a number of short collects rather than expressing the petitions in one long continued prayer.

2. Enumerate the several Holy-days for which our church provides particular services in commemoration of events in our Lord's life on earth.

3. State the reason which appears to have determined the time of celebrating the feast of the Holy Trinity.

What renders Genesis, chapter i., an appropriate lesson for the service of the day?

4. Why is the collection of alms enjoined in particular at the time of the administration of the Lord's Supper?

5. For what cause were the words "militant here in earth" added to the exhortation in the Communion Service to pray for the whole state of Christ's Church?

6. What reasons does the Rubric in the Office for Baptism give for administering Baptism upon Sundays or Holy-days?

7. How does it appear that Confirmation is a rite of Apostolical practice, and intended for a standing and perpetual ordinance?

8. How far is Confession of Sins in private to a minister of God's word directed by the Church of England?

9. What are the different forms of Absolution provided by our Church for the three occasions respectively, of the daily morning or evening service, of the Administration of the Lord's Supper, and of the Visitation of the sick?

Explain the meaning of the words used on the last of the three occasions.

10. What reason may be given for the Order in the Rubric of the Office for the Communion of the Sick that "three, or two at the least," shall communicate with the sick person?

State the alterations which were made on this point in the several editions of the Prayer Book.

1. Mention some of the chief calumnies which were reported against the Christians of the first century.

What account may be given of the origin of the charge recorded by Tacitus, that they hated the whole human race?

2. At what time is the sect of the Ebionites said to have first risen into notice? What was the origin of the name? State some of their distinguishing tenets.

3. Over what Church did Ignatius preside, and where did he suffer martyrdom? In what consists the peculiar value of his Epistles? How many of those which have been ascribed to him may be depended on as genuine? Give an account of the discovery and publication of the genuine Epistles.

4. What was the heresy of Praxeas? and what modification of his doctrines was afterwards introduced by Sabellius?

5. Give some account of the Catechetical schools of Alexandria in the second and third centuries.

Write down the names of some of the most celebrated teachers in them.

6. By what arguments did Cyprian support the necessity of re-baptising persons who had been baptised by heretics? How were opinions divided in the church about it in his time?

7. Explain the term "Sacramentary" applied to persons holding particular doctrines in the 16th century.

How did their tenets differ from those of the Lutherans, of the Church of Rome, and of the Church of England respectively?

8. Give an account of the Acts of the Six Articles passed in the reign of king Henry VIII.

9. What documents were put forth by authority in the reign of king Edward VI., and which expressed the doctrines of the Church of England?

10. Upon what charge were the Bishops deprived at the beginning of the reign of Queen Elizabeth?

Relate the circumstances of the consecration of Archbishop Parker.

11. What were the chief points of discussion in the Conference at Hampton Court? Who were the principal representatives in it of the Church of England? What were the results of the Conference?

12. At what time was the Authorized Version of the English Bible published? Give an account of the manner in which the translation was made.

Scholarship Examination.

CHRIST'S COLLEGE. 1845.

[Mr HILDYARD.]

THE LITURGY, JUSTIN MARTYR, AND ECCLESIASTICAL HISTORY.

1. GIVE some account of the origin and progress of the schism of the Donatists? Between what parties did the contest with regard to Easter take place? How and when was it decided in Britain? Under what circumstances was the question of heretical baptisms raised in the third century?

2. Where was the last persecution of the church least felt? By what steps did Constantine gradually establish the christian religion? Give a brief account of the re-establishment of Christianity in England in the sixth century.

3. Mention some of the chief incidents in the life of Wickliffe. How would you prove that Henry VIII. died a doctrinal Romanist? In what relation did Elizabeth stand to the see of Rome at her accession? How was a final separation between the English and Roman churches brought about?

4. What is said of the church at Ephesus in the Revelation? Who was its first Bishop? Mention any of his successors whom you may remember. Give the names of the seven churches of Asia mentioned in the Revelation. Who was first Bishop of Crete?

5. What was the principal religious service in the ancient churches? Give the explanation and derivation of the names by which it was known. How was it divided?

6. How was the sacrament of Baptism administered according to the "Salisbury use"? What alterations were subsequently introduced into our Prayer Books? What objections did the Presbyterians at the Savoy Conference make to the first prayer in our Office, and the answers of the sponsors? How were they answered?

7. Under what different heads may our Litany be classified? What changes have been made in the English Church with regard to the *mode* of administering the sacrament of the Lord's Supper to the Sick? By what form of words is a Deacon admitted to the order of Priests?

8. Mention some of the principal points of doctrine which may be deduced from the First Apology of Justin. In what terms does he speak of the two sacraments of Baptism, and the Supper of the Lord?

9. By what expression are the Acts of the Apostles spoken of in Justin Martyr's First Apology? Is there any reason for supposing that the same expression may also include the Gospels as we now have them? How long after the apostolic age did Justin live? Give proofs of your statement either from his own writings or other sources. Is he an accurate quoter of scripture? Support your opinion by quotations from the First Apology.

10. What mention of Jewish disturbances is made in the First Apology of Justin; and when did they take place? Of what country was Justin a native?

11. Translate: Πρῶτον μὲν ὅτι . . . . ἀκριβῶς ἐπίστασθε. Apol. 1. § 24.

12. Translate: Ἡμεῖς δὲ μετὰ ταῦτα . . . . καὶ ὑμῖν ἀνεδώκαμεν. Apol. 1. § 67.

13. Translate into GREEK PROSE:

And that no persons may imagine, from what we have now advanced, that we conceive events to happen by fatal necessity, because, as we have said, they are foreknown, we will explain this also. We have learned from the prophets, and declare it for a truth, that punishment and torments, as well as rewards, will be given to every one according to his works. For if this is not so, but every thing takes place by irresistible necessity, then there is nothing at all in our own power. For if it is fated that one man must be good, and another bad, neither is the one to be praised, nor the other to be blamed. And again, if the human race hath no power, by its free will, to avoid the evil and to choose the good, it is not responsible for any actions of any kind. But that men do stand and fall by free will is thus shewn. We see that the conduct of the same man is different at different times. But if it was fated, that he should be either bad or good, he could never act so differently, nor change so frequently. Neither indeed would some be good, and some bad: since in that case, we should represent fate as the cause of evil, and at variance with itself: or else we must profess that opinion to be true, which we have before mentioned, that virtue and vice are nothing, but actions are reckoned to be good or bad by opinion only; which, as true reason plainly shews, is the greatest impiety and injustice. Apol. 1. § 54.

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